The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

DEATH OF A YOUNG CHILD.

From the German of Gottfried Hoffman, 1693.

Depart, my child!
The Lord Himself thee calls
From this mundane abode.
I weep, indeed! Deep sorrow on me falls.
Yet, as it pleases God,
I yield, my rising murmurs staying,
And, with submissive spirit, saying,
Depart, my child!

Depart, my child!
Thy Maker has to me
Thee for a season lent.
The time is out! Hence He a call for thee,
To bring thee home, has sent.
Depart! For God has thus directed;
What He resolves, must be respected.
Depart, my child!

Depart, my child!
In Heaven thou shalt be blest
With what this world denies.
For only God affords true joy and rest:
No pains near Him arise.
Here anxious cares are us annoying;
There shalt thou bliss be e'er enjoying.
Depart, my child!

Depart, my child!
We all will follow thee
As soon as God thus wills.
Thou hurriest hence, e'er thou embittered be
Through divers earthly ills.
He who lives long, stays long in sadness;
Who early dies, comes soon to gladness.
Depart, my child!

Depart, my child!
The angels ready wait
For thy most tender soul.
Thou seest, that God's dear Son is great,
Who crowns and makes thee whole.
Now truly is thy soul most glorious:
Through Jesus Christ thou art victorious.
Depart, my child!

Sept. 10, 1880. S. R. F.

Selections.

THE UNCHANGEABLENESS OF GOD.

The Ethical Conception of God secures the Divine Unchangeableness.—The apostle John tells us "God is love" (1 John iv. 8). The ethical in God is God in the Godhead. Rightly viewed all arguments for the existence of God converge in, and are preludes to, the ontological argument. But this argument cannot acquire full force till it is treated ethically; for the ethical although neither a merely physical, cosmological, nor logical necessity, is still a necessary conception of the human mind, and once conceived is necessarily conceived as having real existence, because being possessed in itself of absolute worth it alone has its ground and end in itself, it alone is its own absolute end. The true meaning and true root of aseity are first seen in connection with the ethical conception of God. God wills and posits Himself eternally, because being love, He so fully takes up that which is in the highest sense necessary into His will, that His own freedom becomes completely identified with moral necessity. Whatever else may be, or be conceived to be, in God exists in Him for the sake of love; so that not only is the divine goodness (as Plato taught) the pledge of the stability and harmony of all things *outside* of God, but also the supreme absolute pledge of the stability and harmony of everything *in* God, of everything that can be described as an attribute of His being. The so-called physical attributes of God do not exist for their own sake; as though their being and actuality were an inherent and absolute necessity. In God there is that which is supra-ordinate and subordinate; His ethical nature is supra-ordinate, His physical attributes are subordinate, are meant to serve and obey the ethical nature. In like manner, the so-called logical attributes also exist not for their own sake, but for the sake of the absolute love of God and its eternal process of self-generation. In one word, the divine attributes have the end of their existence not in themselves but in love, and are designed to be the instruments of its will.

We see thus that the ethical conception of God leaves room for vitality and movement; nay more, that it even permits change to cast its reflection into the divine life, provided only that it remain ethically one and unchangeable. As to His moral nature God must remain unharmed and identical; nay more, that nature must have existed from eternity in full actuality; it never can have been either partially or wholly a mere potence; in other words, the inner personal divine realization of the ethical must always have had, and can never cease to have, a continuous and identical, not an intermittent existence. In Himself God can never either be or become the mere potence of love. Neither in His φύσις nor in His logical nature is there anything that could give rise to such a self-depotentiation (Selbstdepotenzirung). If it took place at all, therefore, it must be the work of love itself. But how could love turn against itself?—love which is the supreme good, and which constitutes the proper absolute essence of God? How can love be moved by love to give up that which is highest, even itself? To affirm this would be equivalent to saying on the one hand, that love which can only be conceived as an actuality, is the absolute good—that it is *sensu eminenti* its own end, apart from which everything else would be tottering and uncertain. On the other hand, that it is possible for love to cease regarding itself as the highest end and aim, and to give itself up, at all events for a time, in order to become the instrument and servant of love. *But if I destroy the things which I build up I condemn myself.* Such a self-surrender on the part of absolute actual love, endeavor as we may to represent it as the highest pitch of love, would be essentially unethical. Love that could cease loving for love's sake, even though only for a moment, would be no love. Such an idea of love has its proper place in pantheistic systems; for knowing nothing of true love, they can easily allow the possibility of a potential love, of a sleep of love, of a self-destruction of love. But the God of the Old and New Testaments bears a different character. He maintains His ethical nature intact; He is righteous to treat and guard that which possesses absolute worth as such. Self-maintenance or self-love so far from being egoism, is necessarily immanent in self-devotion or self-communication. The honor of God requires this righteous self-maintenance. Hence the stress laid on the honor of Jehovah by the Jewish religion, whose central feature was the idea of righteousness. The fiery zeal with which Jehovah guards His holiness and honor, and in the service of which He employs His power and might (Ex. xx. 5) is in no sense egotistic, for it is in no sense enkindled by what may be termed exclusively divine interests. In maintaining and asserting Himself, in jealously guarding His own honor, in condemning and punishing those who despise His holiness,—as Jehovah by virtue of His ethical aseity does,—He pays the honor which is its due to the holy and the good in general; for He Himself originally is true holiness, the necessarily moral. Not that they can exist alone in Him; on the contrary, it is the nature of the holy and good to take up their abode wherever a seat is open to them. But the free-will of God has so absolutely laid hold of and identified itself with goodness and holiness that His assertion and love of Himself are the assertion of the majesty of holiness and goodness in general.

From this it appears that the absolute love of God is primarily centered in itself; it is self-conscious; it possesses itself; it wills itself. Having goes before giving; self-possession conditions self-communication. None but a personal, self-conscious being can love; no being has perfect love unless its volition of itself is the volition of the good. Some maintain that to speak of God as a person is to make Him finite; we on the contrary maintain that the personality of God is the only adequate form of the existence of that which is everywhere and essentially good; that it is the good expressed in will and consciousness without which, in fact, good is not ethical good.

The Ethical Conception of God secures the Divine Vitality.—The self-maintenance or righteousness, in other words, the *true ethical immutability* which we have shown to be necessary to God as Love, as a moral being, instead of excluding, includes self-communication, that is, vitality. We have seen above that in Himself as ethical absolutely spiritual vitality, God is neither mere law nor mere substance or nature. The same thing is clear also from His relation to the idea of the world. His absolute ethical self-possession, self-maintenance, self assertion, keeps indeed intact the eternal distinction between God and all that is not God,—the divine righteousness is the bulwark against Pantheism. At the same time, however, we must remember that His self-maintenance relates also to Himself in His character as Love, in His character as a self-communicating being. His Love of Himself being identical with the love of holiness and goodness as such or in general, and not the love thereof merely because it is His particular holiness and goodness, there is no trace in Him of that jealousy (φθόνος) which heathens attributed to their gods, they neither knew nor believed in the divine self-sufficiency and absoluteness. The jealousy of God is jealousy for the good, and relates to His own personality solely because it is the one absolute form under which the good has an actual existence. It is the will of God to be and work for this universal good, for this holy life of love; in loving Himself, therefore, while self-love secures Him against the loss of self, He seeks the universal prevalence of the good; in other words, He desires that other beings should participate in Him and His blessedness. The self-love or self-maintenance of God is the very principle which permits and impels His love to will the existence of a world of personal beings which may be the objects of its self-communication. It does this because within the Godhead itself there are no objects towards which the divine love can in the strict sense go forth in full purity and disinterestedness. The glory of love is to give where it cannot expect to receive (Luke vi. 3); whereas in God Himself absolute love receives an absolute return. Not that in communicating Himself to the creature God in any sense loses or gives up Himself; for it is the nature of true love to be with itself whilst it is in other beings, and to be in other beings whilst it is with itself.

The Harmony of this View of the Divine Nature with the Teachings of Scripture.—The Old Testament lays great stress on the unchangeableness of God, but it is very far from furnishing any warrant for reducing Him, after the manner of the old systems of theology, to the immovable, absolutely simple Neo-Platonic ὄν or to the Ἐστώς of certain religions. It treats the other and opposite aspect of His being—the aspect which brings Him into contact with the world and interweaves Him with its history—to wit, His vitality, as intimately concerning both His personality and His honor. God is not merely the immutable amid the changes of time; He is also the Lord of the ages, acting in and moving through time and space (*Βασιλεὺς τῶν Αἰώνων*, 1 Tim. i. 17). His name, Jehovah, teaches us that He stands in a living relation to men and their history. He is not merely exalted above, but holds a positive relation to time and space.

Even the world in general which God has called into existence possesses worth in His eyes; it is to Him a "good" (Gen. i. 31) which He had not before. His relation to the world created is different from His relation to the world of His purpose; His creative activity is one, His sustaining activity another (Gen. ii. 1–4). He gave the earth to the children of men, and till Christ came the history of Israel was the arena of a divine history in which God was the actor, and whose design was to bring down heaven to earth. This would seem, indeed, to be unnecessary, if God be omnipresent; but we must remember that notwithstanding His veritable omnipresence the earth is still in an important sense merely His foot stool, whereas heaven is His throne and sanctuary (Isa. lx. 16). The divine acts recorded in the Old Testament are as far as possible from producing the impression that God Himself has always been the same, and that any apparent change in His volition or activity, is the result of changes in man. On the contrary, unmistakably one and irremovable as is His goal, His methods of reaching are marked by variety and even by elasticity. God adapts His redemptive means to the changing needs of man. The divine self-consistency is not that of a natural mechanism, of a blind natural law, but winds its way through apparent inconsistencies. Human freedom is permitted to exercise a conditioning influence on the divine activity. In the Old Testament, indeed, God is so forcibly and frequently represented as taking a living part in the course of the world, as regulating His procedure completely according to the requirements of the moment, without suffering it to be prematurely modified by what He knows of the future, that one may with equal justice or rather injustice deduce either the rigid unchangeableness, or the anthropomorphic and anthropopathic mobility of the divine activity. But even when God is said to change His action, and for example, omits to fulfil a prophecy, which when uttered was designed to be fulfilled, because the conditions on which its fulfilment depended have changed—a case which may occur in the prophets more frequently than many suppose—the Old Testament still speaks of Him as remaining morally the same. Nay more, His ethical self-sameness and unchangeableness are the very cause of the variations which occur in His conduct and feelings towards men. Both the Old and New Testament teach clearly, for example, that sin has affected not merely our relation to God but also God's relation to us. In one respect, indeed, His relation to men is invariable, that it always bears a truly moral character; but in view of the moral changes constantly undergone by men, the moral immutability of God would scarcely deserve the name, if it did not both admit of and require corresponding changes in His own mode of feeling and acting towards the human race.—*Dr. Dorner, Translated for Bibliotheca Sacra for April*, 1879.

CONSTITUTION OF THE COUNCIL ABOUT TO ASSEMBLE.

WHEREAS, Churches holding the Reformed faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world:

WHEREAS, many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work: and

WHEREAS, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action—it is agreed to form a Presbyterian Alliance, to meet in General Council from time to time, in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

ARTICLES.

I. DESIGNATION.—This Alliance shall be known as "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System."

II. MEMBERSHIP.—Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose Creed is in harmony with the Consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. THE COUNCIL:

1. *Its Meetings.*—The Alliance shall meet in General Council ordinarily once in three years.

2. *Its Constituency.*—The Council shall consist of delegates, being ministers and elders, appointed by the Churches forming the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of Churches desiring to join the Alliance. It shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided; but it shall not interfere with the existing Creed or Constitution of any Church in the Alliance, or with its internal order or external relations.

4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall commend the Presbyterian system as scriptural, and as combining simplicity, efficiency and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts; the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Christian principles, and by defence of the truth; by communicating the Minutes of its proceedings to the Supreme Courts of the Churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. CHANGE OF CONSTITUTION.—No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches and carried by a two-thirds vote at the next general meeting.

To receive a reprimand willingly shows that we love the virtue opposed to the fault for which we are corrected, and consequently this is a sign of progress in perfection.

Faith makes those things clear to the eye of the mind, which cannot be seen by the outward eye; it gives reality and existence to things, which to the outward senses seem to be visionary, or to have no existence. Faith, therefore,—saving faith, the faith that brings salvation, and peace, and joy,—the faith that links man to his Maker, and brings humanity into harmony with Divinity, is not only the mind's assent to the facts and truths of revelation, but the heart's trust in God as a moral Governor, and in Christ as the divine Teacher, Redeemer, and Saviour.—*Silas Henn.*

Family Reading.

DROPPING A SEED.

The land was still; the skies were gray with weeping;
Into the soft brown earth the seed she cast;
Oh! soon, she cried, will come the time of reaping,
The golden time when clouds and tears are past!
There came a whisper through the autumn haze,
"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming
Of sunlight stealing through the cloudy lift;
Hour after hour she lingers, idly dreaming,
To see the rain fall, and the dead leaves drift;
Oh! for some small green sign of life, she prays,
Have I not watched and waited "many days?"

At early morning, chilled and sad, she hearkens
To stormy winds that through the poplars blow;
Far over hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
Ah, Lord! she sighs, are these Thy loving ways?
He answers: "Spake I not of many days?"

The snowdrop blooms; the purple violet glistens
On banks of moss that take the sparkling showers;
Half-cheered, half-doubting yet, she strays and listens
To finches singing to the shy young flowers;
A little longer still His love delays
The promised blessing—"after many days."

Oh, happy world! she cries, the sun is shining!
Above the soil I see the springing green;
I could not trust His word without repining,
I could not wait in peace for things unseen;
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged Thy "many days."

—*Sunday Magazine.*

SITTING DOWN WITH JESUS.

"Command the multitude to sit down." They do so, in long lines, upon the verdant grass. He takes the five loaves and the two fishes out of the rustic lad's basket, and begins to distribute. The meager provision grows, and grows, until not only are all the thousands abundantly fed, but there is a surplus of broken food to fill a dozen baskets.

There is something akin to this in our spiritual experiences. We often worry, like the disciples, about the best means of feeding our own souls, or of bringing the gospel bread to needy souls around us. We invent new methods; we try all manner of devices; we get up "attractions" in the sanctuary and the Sunday-school; we go into all sorts of "villages to buy."

Oh, if we would only sit down with Jesus, and accept what He bestows, with His rich blessing on it! Oh, if congregations would only sit and receive the gospel of life from their own Shepherd, and pray over it and practice it! If teachers would only aim more to keep their classes sitting quietly at the feet of Jesus, to take in His truth, and to think about it! The transcendent truth of the new birth was revealed to Nicodemus when he sat as an inquirer at the Saviour's feet. The woman of Sychar found the well of salvation only by waiting to be taught by the great Teacher. The most zealous worker needs to have instruction, prayer, reflection, and heart-converse with God, or else he will become superficial and shallow. Like Mary, he must sit down with Jesus and gain deep views of Jesus and himself.

In our hours of sorrow the one place for consolation is at the feet of Jesus. On that bosom the beloved disciple leaned. There is also room for us. Where the afflicted sisters of Bethany sat we may sit down too, and hear the heavenly voice, "I am the resurrection and the life." "Lord, abide with us: for it is toward evening, and the day is far spent."—*T. L. Cuyler.*

THE TENDERNESS OF CHRIST.

FROM THE CLEFTS OF THE ROCK.

Here is the most bruised and broken of all; one who had imagined himself strong in faith, giving glory to God—but who had ignominiously bent before the blast of temptation, and had denied his Divine Master with oaths and curses. Can there be aught of tenderness manifested towards the renegade apostle? Surely he has placed himself, by his heinous guilt and craven cowardice, beyond the pale of forgiveness. No; when we might have thought the heart he had ungenerously wounded was alienated from him forever, there was first a "look" of infinite love—a melting glance, which sent him forth to weep bitter tears over foul ingratitude; and subsequently a message, entrusted to the angel-guardian of the sepulchre and conveyed by him to the three women. "Go your way, tell His disciples and Peter."—Mark xvi. 7. "Go, tell the most faithless of my followers that even for him there is still a place in my tender regard. Go, tell this wandering bird, with drooping wings and soiled plumage, that even for him there is a place of shelter still open in the clefts of the Rock." Nay, more; when Jesus met him subsequently on the shores of Gennesaret, instead of dragging afresh to light painful memories of abused kindness and broken vows, all now too deeply felt to need being recalled, no severer utterance for unworthy apostasy was pronounced than the gentle rebuke conveyed in the thrice-repeated challenge, "Lovest thou Me?"

Indeed, when pronouncing some of His most impressive woes and threatenings Christ appears, at times, as if He dreaded lest any broken-hearted one might misinterpret His sayings, and construe his wrath against sin and hypocrisy as indicating a want of consideration to the penitent. Take as an example the occasion when He had been proclaiming stern words regarding the contemporary "sinful generation;" more especially rebuking them for their blind unbelief in the midst of light and privilege; declaring that for those cities which had scorned His message (Chorazin, Bethsaida, and Capernaum,) it would be more tolerable in the day of judgment for Sodom and Gomorrah than for them. He seemed suddenly to pause. The storm has exhausted itself. Possibly amid the crowd who had just listened to these vocables of wrath, His omniscient eye discerned some trembling outcast, some brittle reed or sapling bending beneath the hurricane. He will not suffer it to be broken. He will not permit the wind and earthquake and fire to pass, without being followed by a "still small voice"—and then it is that the words (unparalleled in their tenderness and beauty among all He ever spake) come like a gleam after the tempest, or like a rainbow encircling with its lovely hues the angry skies, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

USE THE BRIDLE.

A bridle is very necessary in guiding and restraining an unruly horse; and it is very needful in controlling that unruly member, the tongue. "Don't go without the bridle, boys," was my grandfather's favorite bit of advice. If he heard any one cursing or swearing, or given to much vain and foolish talk, "That man has lost his bridle," he would say. "Without a bridle the tongue, though a little member, 'boasteth great things.' It is an 'unruly member, full of deadly poison.' Put a bridle on, and it is one of the best servants body and soul can have. 'I will keep my mouth with a bridle,' said King David. Be sure, too, to keep a bridle on your appetite. Don't let it be your master. And don't neglect to have one for your passions, or they will get unmanageable, driving you down a headlong course to ruin." My grandfather was speaking of the bridle of self-government. Good parents try to train and restrain their children; and you can generally tell by the children's behavior whether they have such wise and faithful parents. But parents cannot do everything. Boys and girls must have their own bridles; they must learn to check and govern themselves. Self government is the most difficult and the most important government to each of us; but it becomes easier every day if you practise it with a steady, resolute will, and a firm trust in Him who alone can teach us wisely to rule our own spirits. —*N. Y. Observer.*

BE PURE IN HEART.

The public schools of 1780 were more noted for the bullying than for the learning fostered within their walls. The endowments of the grammar schools had too often been plundered or perverted to other purposes; some idea of their condition, then, may be gathered from a case within our own memory of the clerical master of one of these institutions, who, having a taste for music and none for teaching, deliberately emptied his school and devoted his ill-worn leisure to playing on the violin. Of "primary education," as it is now called, there was no conception; neither name nor thing existed.

And of the amount and kind of religious education usually imparted to the upper classes, some notion may be inferred from a well-known story told of a much later date of the famous Dr. Keats, head master of Eton, and preserved in Mr. Maxwell Lyte's interesting history of the school. It had not been the custom to give any religious instruction at all at Eton, except in the shape of sermons in chapel; and Latin verses used to be done on Sunday. Some friend, however, suggested to Dr. Keats the propriety of giving his sixth form a Greek Testament lesson. He adopted the suggestion, and naturally began with the Gospel of St. Matthew, which the boys construed quietly through without any comment till they reached the Beatitudes in the fifth chapter. Then it first occurred to the doctor that the occasion for what preachers call "a practical application of the subject" had arrived, and he observed on the sixth beatitude, "You see, boys, you are bound to be pure in heart, *and, if you are not, I shall flog you!*" Dr. Keats' flagellations were known to be no joke, and we may hope the exhortation took due effect.—*The Saturday Review.*

A JEWISH WEDDING.

It was when staying with a friend at Tangiers, on a brief visit from Gibraltar to the north coast of Africa, that I saw the ceremony of a Jewish wedding. One of the sons of a Jewish consul was about to be married to the daughter of a Hebrew banker and silversmith. My friend was invited to attend, and the invitation was kindly extended to me and two English officers who had crossed over with me from Gibraltar, and who were also the guests of my host. The marriage took place in an open courtyard in front of the banker's house, before a large attendance of Jews and Christians. The Jews do not think it necessary to be married in a synagogue, for, in their opinion, any place where prayers are offered up is by that act consecrated. At the east end of the quadrangle, and facing the visitors, was a large white and yellow silk canopy, supported at each of its four corners by long poles which were held by bronzed young Hebrews. Beneath the canopy was a table, on which were a massive silver goblet and some empty wine-glasses. At the side of the table was a rabbi, with his white silk talith over his head, awaiting the arrival of the bride and bridegroom. He had not long to remain expectant, for the bridegroom, attended by his father, very shortly afterward entered the courtyard, and took his stand under the canopy, all around crying out: "Blessed is he that cometh!" Soon after his arrival the bride appeared through the parting crowd of spectators, and was led under the canopy, and then three times conducted round her future husband thereby fullfilling the command of Jeremiah: "The woman shall compass a man." The bridegroom, after this, escorted his bride around the outside of the canopy; whilst the Jewish guests threw grains of corn upon them saying: "Be fruitful and multiply." "He maketh peace in thy borders, and filleth thee with the finest of the wheat."

The couple now entered again under the canopy, and stood facing each other, opposite to the rabbi. The marriage ceremony then commenced. The rabbi filled one of the empty glasses with wine from the silver goblet, and taking it in his hand, amid profound silence gave the blessing. The engaged couple then tasted the wine, and immediately afterward the bridegroom put a ring on the bride's finger, repeating the Hebrew after the rabbi: "Behold thou art betrothed unto me with this ring, according to the rites of Moses and Israel." And now the tedious proceeding of reading the *Kethuvah*, or marriage contract, took place. It was written in Chaldee, and was read aloud in that language; and as it was a tongue certainly "not understanded by the people," and the burning rays of an African sun were almost vertical, we were all greatly relieved this most uninteresting performance was over. The rabbi, having ended, took a glass of wine, stood in front of the united pair, and pronounced the seven blessings.

These blessings uttered, the new husband and wife tasted the second glass of wine and then an empty glass was placed on the floor, upon which the husband stamped, crushing it to atoms. All now cried out with one voice, "*Mazal tow*," —"Good luck!"—and the marriage ceremony was over. The crushing of the glass is to remind man that God can as easily crush him; and that, therefore, man should direct his thoughts not only to earthly things, but to those above.—*Sunday Magazine.*

MISTAKES.

Our mistakes are sometimes in the end the best thing that could have happened to us. However they turn out, they at least discipline character and compel independence. It is true, most assuredly, that when we ask for wisdom, and ask properly, it will be given to us, for God is faithful who hath promised. But we do not either get or discern the gift immediately. Various channels and diverse agencies and long intervals may bring it. Yet God is behind them all, working through and beneath them.

Suppose we lose the main road, and for a while turn off by a by-path. There may be some flower to cull, or some landscape to see, we should have missed otherwise. The panic of an irreparable mistake almost crushed us; we saw no way of escape from a blunder into which we seemed to have been pushed in answer to fervent prayer. But wait, and things will turn, and in the end your fancied error may prove the wisest thing you ever did in your life.

A good conscience as to motive, a child-like will as to purpose, a devout heart as to affection, helped to make the light in which Christ walked with His Father, in which He would have us walk with Him, ever trying to do such things as please Him.

When the curtain rises that shuts out the secret of divine government from our mortal gaze, our mistakes may be seen to have been our education for immortality.—*Good Words.*

MUTUAL FORBEARANCE.

No Christian grace is likely to be called into play more frequently than that of mutual forbearance. If we resent every apparent injustice, demand the righting of every little wrong, and if all the other parties in the circle claim the same privilege, what miserable beings we shall all be, and how wretched life will become! We need to guard against a critical spirit. Some people carry microscopes fine enough to reveal a million animalculæ in a drop of water, and with these they can find countless blemishes in the character and conduct even of the most saintly dwellers on the earth. There are others who are always watching for slights and grievances. They are suspicious of the motives and intentions of others. They are always imagining offenses, even where none were most remotely intended. This habit is directly at variance with the law of love, which thinketh no evil.—*Week-Day Religion.*

BE OF GOOD CHEER.

MARY M. DODGE.

Though tangled hard life's knot may be,
And wearily we rue it,
The silent touch of Father Time
Some day will sure undo it.
Then, darling, wait;
Nothing is late
In the light that shines forever.

We faint at heart, a friend is gone;
We chafe at the world's harsh drilling;
We tremble at sorrows on every side,
At the myriad ways of killing.
Yet say we all,
If a sparrow fall,
The Lord keepeth count forever.

He keepeth count. We come, we go,
We speculate, toil and falter;
But the measure to reach of weal and woe
God only can give or alter.
He sendeth light,
He sendeth night,
And change goes on forever.

Why not take life with cheerful trust,
With faith in the strength of weakness?
The slenderest daisy rears its head
With courage, yet with meekness.
A sunny face
Hath holy grace
To woo the sun forever.

Forever and ever, my darling, yes—
Goodness and love are undying;
Only the troubles and cares of earth
Are winged from the first for flying.
Our way we plough
In the furrow "now!"
But after the tilling and growing the sheaf;
Soil for the root, but the sun for the leaf—
And God keepeth watch forever.

LUXURY OF ANTIQUITY.

We have nothing in later times to excel in profusion and splendor the feast given in the third year of his reign by Ahasuerus, king of all the earth from Ethiopia to the Indus, in his capital of Susa, to the most illustrious and the meanest of the Medes and Persians. We read in the book of Esther how the six months' fete wound up with a banquet in the royal gardens, to which the small and great among the citizens were invited. The description preserves the magnificence of the jubilee. The multitude ate and drank in the shade of gorgeous curtains, white, blue, and hyacinth, very probably that tapestry of Babylon for a chamber suite of which a Roman emperor long after gave £32,000 of our money, or it may have been some costly fabric of Tyrian weft. These curtains were suspended by rings of ivory attached to marble columns. The guests reclined on couches of ivory and silver, which stood on pavements of jasper, porphyry, and alabaster, adorned with exquisite paintings. They drank out of golden cups, the meals were served in dishes continually varied, the wine, of the rarest quality, flowed as from fountains. Ahasuerus entertained in a manner worthy of a mighty prince, but by all accounts the monarch and his hospitality were completely eclipsed by Solomon in all his glory. No nation since or before was more prosperous than Israel under the wise king. The precious metals were almost as common in Jerusalem as Candide found them to be in El Dorado. The daily consumption of food at Solomon's table included 30 measures of fine flour, 60 measures of meal, 10 fat oxen, 10 grazing oxen, 100 sheep, besides harts, roebucks, fallow-deer, and fatted fowl. The royal menage was, of course, in keeping with the noble commissariat, which was superintended by 12 officers, each of whom discharged the duty of lion's provider or caterer for the king's table during one month of the year.—*Tinsley's Magazine.*

COMPLETION OF THE COLOGNE CATHEDRAL.

Dispatches were sent from Cologne on August 14th announcing the completion of the dome of the cathedral. The last stone had been inserted in the finial of the second tower, and flags were displayed throughout the city in honor of the event. The great edifice stands on the site of a cathedral which was finished in 873. This was ruined by the Normans, then rebuilt, and again was almost wholly destroyed by fire in 1248. The foundation of the present cathedral was laid shortly after that. The original plan of the building has been attributed to Gerhard von Rile, who was largely indebted for his design to that of the Amiens cathedral. In 1322 the choir was consecrated, but at the time of the Reformation the work ceased entirely. Since then the building has been struck by lightning more than once, and partially burned. In 1842 the undertaking was resumed, and has just been completed. The structure is in the form of a cross, 480 feet long and 282 feet wide, and the height of the central aisle is 154 feet. The heaviest of the six bells in the towers weighs eleven tons. The heart of Mary de Medici is buried in the choir, and the cathedral contains the tombs of many distinguished persons. The style of architecture is German Gothic, of which it is said to be the best existing example.

Useful Hints and Recipes.

Bottles that have contained oil may be cleansed by the use of sawdust and water. Put the bottle about one-third full of sawdust, add water, shake well and rinse.—*N. Y. Herald.*

FRIED BREAD IN BATTER.—One tablespoonful of sweet, light dough; make it into a thin batter by one cup of sweet milk; add three or four eggs, one and a half cups flour, teaspoonful of salt. Cut light bread into thin slices, dip into this batter, and fry in hot lard. Sprinkle with powdered sugar and garnish with jelly, if agreeable.

PROTECTION AGAINST MOTHS.—Some of the newspapers at this season of the year are fond of publishing recipes for protecting clothing from moths. The favorite plans always involve the theory that the moth-fly can be kept away by a bad smell, and persons who have tender noses sometimes prefer the chances that the moths will do harm, to the certainty that their houses will be filled with an unpleasant odor. There is a simple, cheap, and easy plan of defeating the moths, that is effective and inoffensive. The moth-fly was never born that could penetrate a common newspaper. A woolen garment wrapped carefully in a newspaper, so that there will be no openings, is as safe from moths as if it were buried six feet deep in camphor, tar-paper and petroleum.—*Philadelphia Bulletin.*

IF YOU have a painted floor, keep soap and soapsuds off it, for it spoils the brightness of the paint, makes it soft, and then it peels off, leaving the floor looking worse than if it had not been painted. If your floor has not been painted, keep soap off it, for it gives it a dirty, grimy look and keeps growing worse all the time. Just take clean hot water, put a teaspoonful of spirits of ammonia into a three-gallon pail of water, stir it and with a clean long-handled mop rub the floor all over; then wipe it off with clean water. It will take a little while to get the gray out of the boards, but it will come out after a time, and you will find it far easier to keep your floor white and nice than it was when cleaned with soap and suds. —*Woman's Journal.*

WASHING DAY MADE EASY.—How many farmers' wives complain that washing day is the hardest day of the week. Now, dear, hard-working sisters, it can be made easy by using some kind of soap or washing powders, and soaking the clothes a few hours. Many say such things rot the clothes, but I think they do not so much as hard rubbing wears them out. Did you ever notice that the places that get the most soiled wear out soonest? This is caused by the hard rubbing to take out the dirt. Now, if you want to make washing day easy, just put your clothes in the warm soapsuds, and see how much of the dirt will come out; they should be stirred occasionally to help take out the dirt; then wring them out, and put them on in cold water and bring them to a boil, putting in plenty of soap, a little ammonia and saltpetre, and you will find them to be clean and white, except it may be a few spots which are much soiled, which will require a little rubbing in the first rinsing; they should be rinsed in two waters. There are many other preparations which could be used in the same way.

Miscellaneous.

IN TOWN.

I have a friend across the street,
We never yet exchanged a word,
Yet dear to me his accents sweet,
I am a woman,—he a bird.

And here we twain in exile dwell,
Far from our native woods and skies,
And dewy lawns with healthful smell,
Where daisies lift their laughing eyes.

Never again from moss-built nest,
Shall the caged woodlark blithely soar;
Never again the heath be pressed,
By foot of mine forevermore!

Yet from that feathered, quivering throat,
A blessing wings across to me;
No thrall can hold that mellow note,
Or quench its flame in slavery.

When morning dawns in holy calm,
And each true heart to worship calls,
Mine is the prayer, but his the psalm,
That floats about our prison walls,

And as behind the thwarting wires
The captive creature throbs and sings,
With him my mounting soul aspires,
On Music's strong and cleaving wings.

My chains falls off, the prison gates
Fly open, as with magic key;
And far from life's perplexing straits,
My spirit wanders, swift and free.

Back to the heather, breathing deep
The fragrance of the mountain breeze,
I hear the wind's melodious sweep,
Through tossing boughs of ancient trees.

Beneath a porch where roses climb,
I stand as I was used to stand,
Where cattle-bells with drowsy chime
Make music in the quiet land.

Fast fades the dream in distance dim,
Tears rouse me with a sudden shock;
Lo! at my door, erect and trim,
The postman gives his double knock.

And a great city's lumbering noise
Arises with confusing hum,
And whistling shrill of butchers' boys;
My day begins, my bird is dumb.

—*Temple Bar.*

TERRORS OF THE TYPHOON.

Florida summers are passably cool. The thermometer rests between 80° and 90°, with occasional spurts to 100°. At night the heat is frequently intense. Without a close sand-fly bar there is no rest, and with one no air. Grateful dews cool the air before daylight, but a coppery sun soon reappears, and up to 9 A. M. the atmosphere is like that of a furnace. Then a refreshing trade wind sets *in from the south-east, and blows steadily* until sundown. This trade wind lasts three months, say from the middle of June to about the same time in September. Without it, life on the eastern coast would be insupportable. There are days in which the air becomes mucky and sticky. A dead land breeze covers the earth. Sands and marshes throw out a tremulous heat, blinding to the eye; the leaves of the oleanders and fig trees shrink under the burning rays of the sun; the sky seems roofed by a brazen dome, and gardens and groves fairly pant for breath.

On the approach of autumn the Floridian quakes with apprehension. It is the dread season of hurricanes. Tearing through the West Indies, they often strike the coast with deadly effect. With scarcely a note of warning, houses are overthrown, sail-boats blown from the water, and orange groves swept bare of leaves and fruit. Some of the old settlers say that they can detect signs of the storm a day before it breaks upon them.

"You feel it in the air long before it comes," says one. This is, however, an indefinite sign. The devastation lining its track certainly proves that "you feel it in the air after it comes." One of these typhoons visits the coast every year. The day may be bright and beautiful, and the flowers heavy with bees and humming birds. Shimmering mosquito hawks quiver in the air, and the scarlet cardinal twitters in the acacias. A cooling breeze plays through the leaves of the trees and gently swings the unripe oranges. Clouds of gulls soar above the dark green mangrove bushes, and the sand bars, at low tide, are covered with pensive curlews and willets. The drowsy roar of the surf is heard, and the gentle swell of the ocean is rippled with golden sheen.

Almost imperceptibly the wind dies away. Cries of terns and water birds fall upon the ear with painful distinctness. The mud hens of the marshes pipe an alarm. Not a blade of salt grass moves. The blue sky grows hazy, and the eastern horizon is milky white. Fitful gusts begin to ripple the water and handle the green leaves. A low moan comes from the ocean. Smoky clouds roll into the sky from the south-east, and a strong wind whitens the ruffled water. Every minute it increases in fury. An ominous yellow light tinges the atmosphere. The sun is gone, and great drops of rain are hurled to the ground. Within fifteen minutes there is a gale, and soon the full force of the hurricane is felt. Great eagles and pelicans are swept through the heavens utterly powerless. Sparrows and other small birds are lashed to death by leafless twigs, and the torn bodies of snowy herons and wild turkeys lodge in the branches of the live oak and cypress trees.

All living things disappear. Tall pines are twisted asunder. The lithe limbs of willows and oleanders snap like cow whips. Lofty palmettoes bend their heads to the ground, their great fans turned inside out like the ribs of an umbrella. The force of the wind keeps the trees down until every green fan pops like a pistol-shot. Orange groves are ripped into shoe strings. The leaves of the scraggy scrub on the beach are wiped out, and their stems whipped into little brushes. The tough saw palmetto is blown as flat as a Northern wheat field, and the dead grass of the savannas lashed into fine dust. Boards in the surf are struck by the wind, and sent spinning hundreds of feet into the air. The sand dunes are caught up bodily and sifted through the tops of pine trees miles away. The foam of the sea is blown beneath the houses on the main land, and comes up between the cracks of the floor like steam.

Woe to the owners of sail-boats and boat houses. At Lake Worth, the Cruiser, a heavy round-bottomed sail-boat, thirty-two feet long, owned by Captain Charles Moore, was picked up from her ways, rigging and all, and carried across the lake, a mile away, without touching the water. These hurricanes last from seven to eight hours, even longer. During the lull rain falls in torrents. The tide rises to a great height, carrying away wharves and boat-houses, and flooding the country for miles. The ocean leaps the sandy barriers of the coast and floods the Indian and other salt water rivers, involving great damage. After the storm, centre-boards and jib-stays are found in spruce pines, oleanders are loaded with cordage, and dead-eyes and peak blocks drop from leafless orange trees. Gardens are destroyed, fences swept away, and the tormented Floridian has three months' work and no pay to repair damages.

THE OLD DUTCH CHURCH AT CATSKILL.

In 1732 the number of the members of the church at Catskill was about twenty-five; in 1780 the number was about one hundred. It was an orderly and God-fearing congregation. On every other Sunday morning they met together—the Salisburys and the Van Bergens from the neighborhood, the Van Vechtens and the Duboises from the banks of the Catskill, the Van Ordens and the Overbaghs from the Inbogt, and the Abeels from the Bak-Oven. Some came on horseback over the roads which had been cut through the forest, others in rude wagons. During the Revolution all were armed. The men wore queues and three-cornered hats of brown beaver; their knee-breeches and their long waistcoats were of homespun; their stockings, knit by their thrifty wives in the light of the open fire during the winter evenings, were of coarse blue yarn; their low shoes were of russet leather, and bore large buckles of brass or polished steel. The women were clothed in petticoats of heavy flannel, and in gowns of linsey-woolsey, short in the waist, scanty in circumference, reaching only to the ankle, and dyed black with logwood, or brown with butternut. A few of the richer maidens, Katharina Oothoudt, perhaps, Elizabeth Van Vechten, and Neelbje Van Bergen, wore strings of gold beads about their necks.

The services were conducted in the method recommended in 1618 by the Synod of Dort—a method which obtains substantially, I believe, in the church to this day. Hymns were not used, except on rare occasions, when the exulting prophecies of Zacharias and of Mary were sung in rude rhymes to a simple and not unpleasing melody. But the Psalms of David were employed in all the Reformed Dutch churches. The rhymed version which Domine Schuneman used is a translation into Dutch from the celebrated version in French of Marot. The stanzas are not worse than Sternhold's and Hopkins'; they could not be worse than the verses of the priceless Bay State Psalm-Book. The morning service was over by one o'clock. Then came an intermission of about an hour. It was spent by the congregation in eating the dinner which each family had brought, in smoking under the red cedars, or savins, which stood on the south side of the church, and in talking over the news and the gossip of the day. While the war of the Revolution lasted, I can readily believe what William Planck once told me, that little else was discussed than the progess of our arms. But news came slowly, and in fragments to these men. They of course, had no newspapers, and they seldom wrote and seldom received letters. He who had that week taken a journey to Kingston or Albany, or had entertained a courier, was the centre of an interested group under the savins. The Sundays on which Dominie Schuneman preached in Coxsackie were spent by the members of his church at Catskill in restful idleness upon their farms, or in paying and receiving visits. Families came together at the homestead; neighbors walked over rough paths through the forest to the nearest house to talk and smoke; lovers sat upon the stoops, and spoke the universal language in corrupt Dutch.—*Harper's Magazine.*

WARTBURG CASTLE.

The origin of this imposing castle dates from the eleventh century, and it is said to owe its construction to Count Ludwig II., or Louis the Springer, who, in 1067, happening to observe the beautiful position of the hill upon which it now stands, said, "Wartburg du sollst mir eine Burg werden!"—"Wait, mountain, thou shalt to me a castle become." Although eight hundred years have swept over its towers, with all their attendant revolutions of domestic and foreign wars, the proud old castle still challenges the devastating encroachments of time, and preserves all of that majestic grandeur and stateliness which has been the boast and admiration of more than twenty generations. It commands reverential respect as an unbroken link between a far remote period in the world's history and modern times—a proud and enduring monument to feudal power and glory, an undying relic of mediæval grandeur and extravagance.

The very atmosphere of the venerable pile is redolent of the past, and the winds which sigh through the deep portals seem to be requiems over departed glory. It is impossible to visit this building without being impressed with more than ordinary respect for those who made it what it is, or to enter within its extended limits without a feeling akin to awe.

Its massive walls seem to echo wierdly the footsteps of the modern tourist, and in their hollow reverberation recall centuries of revelry and pleasure, and tell the history of Thuringia for eight hundred years. No great flight of the imagination is required to repeople those ancient halls with the warrior and troubadour actors of ages ago, and listen to the minstrel's art; the recital of "Ritterpoesia," or the sweet strains of "Minnelieder," or songs of love chanted by the famous "Minnesanger"—Hartmann, Wolfram of Eschenbach, Heinrich von Meissen, Walter von der Vogelweide, and many others—who frequently met, under Count Hermann of Thuringia, in this appointed hall, for their tournaments of love, poetry, and song, in one of which Tannhauser is said to have contested for the hand of the Landgrave's niece.

All such scenes are now forgotten in the practical tendencies of our modern tastes, and yet their fancied resurrection here gives the keenest pleasure to the most unromantic of visitors.

The new Minnesangers Hall is a most beautiful room, but the old one is still preserved, and attracts the greater attention. The armory is still shown, also the chapel where Luther preached, and the room in the Vorburg occupied by him as "Junker Georg," in 1521–22, during his pretended captivity, which proved such a safe asylum from persecution after his triumph at Worms. It was here that he made such progress in his translation of the Bible. The room has not been materially changed, and still contains many little souvenirs of the great reformer, including letters, books, drinking vessels, together with his costume as a German nobleman, which he assumed during his residence there.—*J. E. Montgomery, in Harper's Magazine for June.*

Selections.

An *ability* and an *opportunity* to do good ought to be considered as a *call* to do it.—*Cecil.*

The Lord's battles will never be fought if every one claims the right of remaining in the reserve.

He that cannot forgive others breaks the bridge over which he must pass himself.—*George Herbert.*

The more communion we enjoy with God, the more we reverence His majesty and adore His perfections.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to Him He does not abridge your liberty; He only defends you against evil.

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, "I am not ashamed of the gospel of Christ."—*Max Muller.*

The Christian life is a long and continual tendency of our hearts towards that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now, the thirst is prayer. Ever desire to approach your Creator, and you will never cease to pray. Do not think it necessary to pronounce many words.—*Fenelon.*

No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it. But, in modern days, the first aim of all Christian parents is to place their children in circumstances where the temptations, (which they are apt to call "opportunities") may be as great and many as possible, where the sight and promise of "all these things" in Satan's gift may be brilliantly near, and where the act of "falling down to worship me" may be partly concealed by the shelter, and partly excused as involuntary, by the pressure of the concurrent crowd.—*Ruskin.*

Science and Art.

There is at present on view at Bruges, in the Halles, an interesting collection of old pictures, chiefly of the Flemish school. The first object of the committee which brought them together has been to illustrate the architectural history of the city, so that almost every background contains some view of Bruges as it was in the fifteenth, sixteenth, seventeenth, or eighteenth century. There are, however, many pictures of independent merit, especially an early "Martyrdom of St. Lucy." The exhibition is well worth seeing.

A PRESERVATIVE WRAPPING-PAPER.—Such an article, adapted for apples, oranges, or other fruit, may be prepared by dipping a soft tissue paper in a bath of salicylic acid and hanging it in the air to dry. The bath should consist of a strong alcoholic solution of salicylic acid diluted with all the water it will bear without precipitation. This preservative paper may be wrapped about the fruit before packing, and when the fruit arrives at its destination the paper may be taken off and used for the same purpose again. A wrapping-paper to protect furs, cloths, etc., from moth and mildew is prepared by dipping manilla paper in a prepared bath, squeezing it and drying it over hot rollers. This bath consists of a mixture of 70 parts of the oil removed by the distillation of coal-tar naphtha, 5 parts of crude carbolic acid, containing at least 50 per cent. of phenola, 20 parts of thin coal-tar at 160° Fahrenheit, and 5 parts of refined petroleum.

Jupiter is now a splendid object in the evening sky. He has nearly reached his perihelion (the 25), and his brilliancy is so great that his light, in the absence of the moon, casts a shadow. Saturn, his near neighbor, although equal to a first magnitude star, seems very dim by contrast. Even such famous twinklers as Arcturus, Vega, and Capella, which ordinarily would appear the most brilliant objects in the sky at this season, are hardly noticed by the eye that turns from the overpowering light of the great planet. The steadiness of Jupiter's light, especially when he is near the meridian, adds to the beauty of the scene. The naked eye can almost detect the outlines of the disk. It looks somewhat like one of Edison's ground glass globes glowing with electric light. Shining so serenely against the sky, it is difficult to realize the gigantic power of this planet. Yet astronomers say Jupiter's attraction is so great at his perihelion that even the sun shows its effects in physical convulsions, and in the extraordinary display of electric forces. Some think that Jupiter's near approach is the cause of the earthquakes and the electric storms that have of late wrought destruction in various parts of the earth. Yet the beautiful star that illumines these autumn nights gives no history of the mighty forces that are every instant radiated from it.

Personal.

Mr. Spurgeon is said to have a hobby for collecting the autographs of distinguished commentators.

The heir of the Spanish throne was baptized in water from the river Jordan, presented in a bottle for that purpose, by Montilla, the Spanish Minister at Constantinople.

The Rev. Enoch Pond, D. D., of Bangor Theological Seminary, has just entered his ninetieth year. He retains both his physical and intellectual vigor to a remarkable degree.

Cyrus H. McCormick, Esq., of Chicago, has offered to contribute the sum of $50,000 to the Northwestern Theological Seminary, provided that the other friends of the institution will together contribute a like sum.

Mr. Wendell Phillips is described by *The Boston Courier* as riding up Mt. Wachusett and meeting on the summit a friend who addressed him thus: "Well, Mr. Phillips, I never expected to meet you so near Heaven as this." "You never will again," Mr. Phillips retorted, dryly.

Items of Interest.

It has at last been arranged that the post-offices in the Paris postal district are to undertake the business of departmental savings banks. The system has long been in force in these offices.

The Paris authorities are intent just now on measures to prevent deleterious articles finding a sale, and have seized American hams wrapped in a yellow cloth, rendered impermeable by chromate of lead.

At Exeter, England, a young farmer has been sent to jail for a month for shooting a rabbit on a farm of his own occupation, while a man brought before the same bench for brutally ill treating his wife was fined five shillings.

Germany has one in seven of its population in school, Great Britain one in eleven, Austria one in eleven, France one in nine, Spain one in eleven, Italy one in fifteen, Russia one in sixty-seven.

There are nearly 500 newspapers printed in New York city alone. In 1704 in this country there was one paper in a population of 600,000 people. In 1880 there are 9,000 newspapers and periodicals in a population of 48,000,000. The first real newspaper in the world was printed in 1457 at Nuremburg and called the *Gazette.*

Area of the Southern States in square miles: Maryland, 9,356; Virginia (E. and W.), 61,352; North Carolina, 45,000; South Carolina, 24,500; Georgia, 58,000; Florida, 59 268; Alabama, 50,722; Tennessee, 45,600; Kentucky, 37,680; Mississippi, 47,159; Louisiana, 46,431; Arkansas, 52,198; Texas, 237,321; Missouri, 67,380; Total, 841,964.

A company is being formed for establishing elevators to ascend to the roof of Milan Cathedral. The company undertake, in addition, to illuminate the roof at all seasons, and to place a large clock with four faces at the foot of the Madonna on the summit. Arm-chairs, telescopes, and probably light refreshments, are to be provided on the terraces of the roof for those who come up. The permission of the Chapter has not yet been obtained for this novel enterprise.

The mobilization of the Greek army seems to proceed with great rapidity. There will soon be 20,000 men under arms, and it is calculated that more than 30,000 will have assembled before the meeting of the Chamber this month. Unfortunately, however, the Greeks have become aware that even if their troops were much more numerous they would find it very difficult to secure their new frontier. They would be in a position to occupy the territory marked out by the conference only if Europe could persuade the Porte to withdraw the Turkish regulars.

Returns of the census in the District of Columbia, show that although the population has grown in the last ten years nearly thirty-five per cent., the relative proportions of males to females and of whites to colored have been almost exactly maintained. In 1880, as in 1870, females comprise a little less than 53 per cent. of the population, and colored people about one third of the total.

The District of Columbia is made up mainly of the adjoining cities of Washington and Georgetown, which are, in fact, but one city, and this being the case, the population exhibits a peculiarity not shown by any other city north of the Potomac, in the small proportion of its foreign born population to that of native birth. Of the 177,638 inhabitants only 17,11¾ are reported as foreign born.

When the Union troops built their fortifications at Alexandria the commanding general and the engineers selected the site of Colonel Herbert's property as the best location for the magazine. And there they built the best magazine the money and skill of the Government could construct. Great massive walls of stone, deep, smooth-laid floors of brick, ingenious contrivances for protection against dampness, fire, frost, and rain either from heaven or Columbiads. It was water-proof, frost-proof, fire-proof, and was built down in the ground to last a couple of centuries or so. And when the war was over and the Confederate colonel returned home he had his home to rebuild, for war had swept it away. Here was this United States magazine on his estate. The Government needed it and cared for it no longer, and the colonel wisely built his home right over it, and now he has the finest, costliest cellar under any private house in the United States.

Books and Periodicals.

CHRISTIAN SOCIOLOGY. By J. H. W. Stuckenberg, D. D., Professor of the Theological Department of Wittenberg College. New York: I. K. Funk & Co., 10 & 12 Dey St. 1880, pp. 379. Price, $1.50.

This as a pioneer book enters a new field. No attempt is made to exhaust the subject, but to call general attention to it. The author seems anxious to elicit thought. What he has written will serve a good purpose, if it brings men to a more earnest consideration of Christianity in its practical bearings upon society.

THE STANDARD SERIES. Class H. 3, (Grecian and Roman Classics), No. 37, August 3d, 1880. The Thoughts of the Emperor M. Aurelius Antoninus. Translated by George Long. Revised and corrected. (Printed without abridgment). New York: I. K. Funk & Co., Publishers. 10 & 12 Dey St. Price, 15c.

THE STANDARD SERIES. Class E. 5, (Biography), No. 38, August 10th, 1880. The Salon of Madame Necker. Taken from documents among the archives of Coppet. Collected and edited by her great-grandson Othenin D'Haussonville. Vol. II., containing parts III. and IV. Translated from the French by Mary Stuart Smith. Price, 15 cts. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE STANDARD SERIES. Class E, 6, (Biography), No. 39, August 17th, 1880. The Hermits, by Charles Kingsley, Canon of Chester. (Printed without abridgment). Price, 15 cts. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE STANDARD SERIES. Class A. 12, No. 40, Sept. 7th, 1880. John Ploughman's Pictures, or More of His Plain Talk for Plain People, by Charles H. Spurgeon. (Printed without abridgment). Price, 15 cts. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE ORIENTAL AND BIBLICAL JOURNAL. Vol. I. No. III. Contents: Accadian or Sumerian? by Rev. O. D. Miller; Notes on the Confusion of Tongues in the Light of Modern Learning, by Rev. W. S. Hawks; Influence of the Aboriginal Tribes upon the Aryan Speech of India, by Prof. John Avery; Genesis and Abiogenesis, by M. C. Read; The Discoveries at Nineveh, by W. W. Taylor; The Gan-Eden of Genesis, by Rev. O. D. Miller; Buddha's First Sermon; Editorial Notes; Archæology and Ethnology; Our Exchanges; Book Reviews. $2.00 per annum. Chicacago: Jameson & Morse, Publishers, 164 Clark St.

LITTELL'S LIVING AGE. No. 1892, Sep. 18th, 1880. Contents: Mind in the Lower Animals, *Edinburgh Review;* Adam and Eve, by the author of "Dorothy Fox," part XII., *Advance Sheets;* A Forgotten Empire in Asia Minor, *Fraser's Magazine;* A Talk About Sonnets, *Blackwood's Magazine;* The Portrait of a Painter by Himself, by Lady Pollock, part II., *Temple Bar;* Spectacles, *Saturday Review;* Colors in Art, *Nature;* Æsthetic Teas, *World;* L. F. de Pourtales, *Nature;* Poetry: Fancies, To my Wife; Miscellany. Published every Saturday by Littell & Co., Boston.

HARPER'S MAGAZINE for October, while in illustration as beautiful as the preceding Numbers, is especially remarkable for the variety and excellence of its reading matter. The contents are The Ascent of Fujiyama, with four illustrations, C. F. Gordon-Cumming; Art-Needlework, with ten illustrations, Lucretia P. Hale; Keats: a Sonnet, John Tabb; Reminiscences of John James Audubon, with two illustrations, Thomas M. Brewer; A Romance of the Hebrides, with five illustrations, Amelia E. Barr; An Autumn Holiday, with four illustrations, Sarah O. Jewett; A Demon-Hunt with St. Hubert in Touraine, with nine illustrations, M. D. Conway; Does Farming Pay? A Poem, with six illustrations, Henry S. Goodale; The Metropolis of the Prairies, with twenty-two illustrations, A. A. Hayes, Jr.; White Wings: A Yachting Romance, with two illustrations, William Black; The Throckmortons: A Story, Mary N. Prescott; Some Peculiarities of Turkish Politics; Washington Square, part IV., Henry James, Jr.; Is It all There Still? A Poem, Z. B. Gustafson; "Bad Peppers," A Story, George Parsons Lathrop; A Buddhist Vision: A Poem, Frances L. Mace; Modern Bee Culture, M. Howland; Morning and Evening by the Sea: A Poem, James T. Fields; The "Sophia Walker," Captain John Codman. The editor's "Easy Chair," "Literary Record," Historical Record," and Drawer are especially full this month.

Besides the "*Magazine,*" "Harper's *Illustrated Weekly,*" "Harper's *Bazar,*" and "Harper's *Young People*" are great favorites. The "*Bazar*" is a wonderful help to ladies in all their home duties, and "*Young People*" is full of interest to boys and girls.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. C. U. HEILMAN,
Rev. A. R. KREMER,
} Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, SEPTEMBER 22, 1880.

MERE PATRONAGE.

No minister of Christ, who magnifies his office, will consent to be used in a community as a "sick baby to beg by." And yet there is danger of being drifted into just such a position. We have had converse with leading men of other Churches—men noted for their interest and liberality, as far as struggling young candidates for the ministry are concerned, and they have told us, that the rock upon which the whole scheme of Beneficiary Education is likely to split is the one indicated. It is a breaker ahead of all the churches, and it would be well to guard against it. The class of patrons to which we have referred, recognize the fact, that, in every denomination, some of the most efficient ministers have been helped in their preparation by the donations of the Church, and regard for such approved servants of the Lord has made it proper to withhold any expression of judgment against others, who come in as mendicants and never rise above that position. Mendicancy may have had its mission in ages gone by, and upon that subject we would like to make some remarks in future; but, for the present, we are content to say, that often those, who are forced from the beginning to regard themselves as pensioners of Church bounty, may acquire a mental habit which will keep them from exerting anything like a positive influence in breaking the spell of worldliness that holds the people in bondage. No man can truly love or work who feels that he is the slave of another's condescension. If a preacher of the gospel consciously and habitually feels, that he is a mere dependent, that he can neither speak nor act without danger of offence to those who contribute to his support, he cannot have the scope of an unembarrassed ambassador of Christ.

It would be well, if the matter were taken into consideration by those, who wish to keep clear of so great an evil as ecclesiastical pauperism. It is a delicate point, and needs to be handled with care, but at the same time with firmness. The fault lies between the determination to get ministers anywhere in the zeal to get them somewhere, and the want of susceptibility in material to proper culture. Christianity, although humble, like its Founder, is yet commanding. It did not cringe before imperial Rome, with its world-power, and it cannot now bend in obeisance to wealth or social influence. Its representatives, to be effectual, must, in reliance upon the Mighty One, break through these meshes; it must assert itself as the real power of God unto salvation, and the man, who has not been so "apprehended" as to yield to the up raising of the Holy Ghost, may be a weight to all Christian work.

The above is simply a prelude to another thought. It may be a big portico to a little building in the eyes of some, but we wish to enlarge the idea, and say that people, who put the more general enterprises of the Church in a position to be "patronized," run equally far wide of the mark. Theological seminaries, and Church publications are poorly appreciated, if they are looked upon as mere objects of charity. The minister who represents the paper of his Church, for instance, as a "bummer," rather than a household help, has a very poor conception of the object of a Church paper. He degrades a mighty power, and cuts the sinews of his own strength.

And yet many pastors seek for subscribers, if at all, on the ground that Church papers are outside objects, to which so much should be given, without any equivalent. No wonder that subscribers obtained in this way fail to read the paper, and then give it up as of no personal concern to themselves.

THE ALLIANCE OF THE REFORMED CHURCHES.

In order that our ministers and others may understand the object of the Council about to assemble in this city, we give on our first page the full text of the constitution it adopted at its first organization in London, July, 1875.

We have been anxious to furnish a full list of delegates who are expected to attend, as some interest will be felt in the men; but we cannot do so with any degree of accuracy, as there is yet some doubt upon the subject, and the correct roll cannot be published until the names have been answered to at the meeting. A large number of distinguished divines will be here during the sessions, but the main interest will be in those who come from abroad. For that reason, and for want of space, we give only the names of foreign delegates as they are furnished to us when going to press. These and the programme will be found in another place.

POINTS WELL TAKEN.

Dr. Van Nest, in a communication to the *Christian Intelligencer*, emphasizes the fact, that the Council about to be held in this city had better adhere to its original title, viz., the "Alliance of the Reformed Churches throughout the world holding the Presbyterian system." He properly thinks, that this would prevent any appearance of an attempt on the part of those known in common parlance as Presbyterians, to absorb other Reformed Churches, which, although Presbyterial in government, are yet to be distinguished from them.

He thinks the advantages of the alliance will come not from efforts to interfere with existing creeds, but to establish one another in the Ancient Confessions, and to prevent conflicts between sister Churches. This is a sensible view of the matter. Sometimes the tendency, in the midst of enthusiasm, is to travel too fast.

"AND" NO PROPER SUBSTITUTE FOR "TO."

Several years ago, we were called to account by a brother in the ministry, who has since gone to his reward, for substituting the preposition *to* for the conjunction *and* in the marriage notices furnished by him for the MESSENGER. He contended that his form of notices was right and ours wrong. We presented our reasons for our preference in our columns, and for a long time after that, were not under the necessity of making the change referred to in any of the marriage notices sent to us for publication.

For some time past, however, a large, new generation having since sprung up "that know not Joseph," we are again frequently put under the necessity of making the same change in the notices furnished for our paper. In view of this fact, it may not be improper, in answer to a brother in the ministry, who requests us to furnish him with the reasons for our preference, given in the article to which we have referred, to repeat substantially, as far as we can do it from memory, the substance of it in our columns.

The use of the word "and" instead of "to" in marriage notices was, at the time the article in question was written, a modern affair. It grew out of a disposition, which then began to show itself in many quarters, to do away with all forms of writing and modes of speech, which seemed to militate against the idea of a full equality between the two sexes. For a time, it was quite common to place the lady's name first in the marriage notice. It was soon felt, however, that this form did not meet the case, and hence resort was subsequently had to the use of the word "and" in the place of "to." Either of these changes, as we conceive, is not only catering to a false taste, but militates against the order of nature, as well as the express teachings of Scripture. Both very properly and necessarily recognize the priority of the man to the woman in society, and especially in the family relation. Though both are properly recognized as heads of the family, yet the priority must be given to one, and this necessarily falls to the man.

Another reason for our preference, and one which, apart from any other, should satisfy every person of a correct literary taste, is the fact, that the use of the word "and" in the marriage notice, renders it indefinite, if it be not, strictly speaking, ungrammatical. When it is stated, that John Jones and Maria Jacobs were married, the reader is left to infer simply from the fact, that the two names are placed in conjunction, that they were married to each other. John Jones might have been married to Sarah Flower, and Maria Jacobs to Joseph Henry, for aught the reader knows, as the form of notice used does not necessarily forbid such a construction.

At all events, we prefer the old to the new in all cases, when the new is a deterioriation and not an improvement, as in the present instance. Accordingly all marriage notices sent for insertion in the "MESSENGER" with "and" substituted for "to" cannot appear in that form, as long as we can have any control over the matter. F.

OVER THE MOUNTAINS.

From Mont Alto to Chambersburg we pass over a tract of country that can be admired more easily than described. "Fat of the land"—what corn! In all our travels, nothing to compare with it. Stalks like well-grown saplings—fields like forests. Who would not live in the country—in such a country? Houses and barns, fields and groves, horses and cattle, all unite—each in their own way—in testifying, that here men do live in kings' houses, and feast on royal bread.

The Reformed Church is not a stranger in this earthly paradise. It forms, in part, the territory of Grindstone Hill charge, faithfully served, until recently, by Rev. M. I. Comfort. We do not just now remember the name of the present pastor.

We pass through Chambersburg, without stopping to pay our respects to Rev. W. C. Cremer, pastor of First Reformed Church, thinking to do so on our return. But, by a change of programme, that did not happen, much to our disappointment. So the good brother will excuse us for not interrupting him in his meditations for Wednesday evening service. We heard, however, from more than one, that his charge is in a prosperous condition.

From Chambersburg to Strasburg we look on familiar scenes. The roads, most of the houses, the hills, old Rocky Spring with its ancient Presbyterian church, were all looked upon many a time with the eyes of our childhood and youth. At last, toward the close of day, we come in sight of Strasburg, and we end the day's travel at the farm house of Rev. Geo. R. Zacharias. Our tired "Bird" is glad to rest in that splendid barn. And she fares on the best of the provender. Everything looks charming about the premises. Conveniences everywhere. It seems, when ministers become farmers, they rise at once to the head of the rural profession. The ruling passion—to lead—will not down. Why should it not be so? They are men of superior intelligence; they understand the principles which lie at the foundation of the art of farming; they are able to see the true relations of things; and are not likely to be influenced by the false notions that prevail in reference to this great industry. To all this the farm of our clerical host and hostess yields abundant testimony. A farm well tilled.

But this reminds us of the culture that is needed in the field of humanity—the gospel field—the field of the Church. Workmen well trained and well equipped, that need not be ashamed, are needed everywhere. We mean to emphasize that last word. Ability of a high order is needed in the ministry *everywhere*. A thing of the past be the notion that "poor preachers" are good enough for "poor charges." As well say, that poor farming is good enough for a poor farm. We are glad to see that such heresy does not prevail to any great extent in our own Church. We saw a good many "poor charges" on our trip, but not one "poor preacher."

Bro. Zacharias, though not in the active ministry, is nevertheless deeply interested in all that pertains to the cause of Christ in general, and to our own Church in particular. His well-stocked library is not neglected on account of labors on the farm. Library and farm are models of order and neatness, and fully justify the judgment of former days, that he was, *par excellence*, "the orderly student," both in the college and in the seminary.

As it was our intention to stop for a day or two at Strasburg on our return, we hastened forward, after exchanging salutations with a few old friends, our objective point being Ray's Hill, thirty-five miles distant. The distance itself would have been despised by our saucy "Bird," in such flying vehicle as our bicycle is, were it not for those mountains—glorious to look at, but something else to traverse. Up and down, from mountain to valley and from valley to mountain, till we have crossed three well-known ranges, by what is called the three mountain road. From the first range we could look over about ten Reformed pastoral charges situated in that glorious region extending between the North and South mountains. On the other side is Horse Valley, a narrow, but fertile strip, averaging about one-half mile in width, by about fifteen in length. Here we passed near by the school-house where, a youth of seventeen, we first taught the young idea how to shoot. Some of the boys, and girls too, were bigger and older than the teacher. A log church was built a little farther up the valley during our teaching term. It was consecrated as a Lutheran church by a Lutheran minister, who then installed two Reformed members, one as elder and the other as deacon, over an imaginary Lutheran congregation. A few years later this "Lutheran" church became Reformed, building, members and all. We do not know what it is now. For a score of years ecclesiastical history has been silent as the grave with respect to the Horse Valley Church.

Over another mountain, and the beautiful Path Valley stretches out before us, with its chief town, Fannettsburg, hanging, saddle-bags like, over a hill. Near the village is a Reformed church, that used to live and die by regular turns; but it seems now, from reliable accounts, to be prospering and growing under the pastorate of Rev. J. Hassler, of Mercersburg, to whose charge it now belongs. This is one of the finest regions in Franklin county, and is widely known for the enterprise and intelligence of its inhabitants, as well as for its magnificent farms. With regret we took a last view of the great mountain-hedged valley, before descending the third range.

Here we come to "Burnt Cabins," where we rest and dine, before "doing" the hills of Fulton county. "Will this never end?" was our frequent soliloquized query. But at last the end came. We emerged out of the wilderness and struck the Chambersburg turnpike right at McIlvaine's—and who don't know where *that* is? Two miles farther up the pike and we are at Ray's Hill, and we rest for the night at the hospitable home of Dr. E. J. Miller. K.

SUNDAY DESECRATION.

The Christian press, and the Christian community which it represents, has properly felt itself aggrieved by the bad faith shown in the opening of the Permanent Exhibition Buildings in this city, for the Pennsylvania Agricultural Society, on Sundays. This is in distinct violation of the pledge given some time ago, when the Exhibition Company was pleading for its own life, and when the sense of the Christian public came to its aid, on the condition that God's commandment was to be respected.

The plea for this bad faith is one of expediency,—the short-sighted plea that money can be made by it and that secular institutions are thereby to be kept from bankruptcy. The favorite argument by which attempts are made to supplement this on moral grounds, is that going to the show is the least of evils.

As far as the first of these pleas is concerned, we might refer to the fact authenticated by all history, that nothing ever succeeds permanently, which tries to trample God's law under foot; and as far as the second goes, we are sure that the compromise which the world wishes to make with the Almighty, will not amount to much.

DEATH OF REV. JOHN M. CLEMENS.

Rev. John M. Clemens, pastor of the Conyngham charge, East Susquehanna Classis, died at Conyngham, Pa., on Saturday afternoon, the 11th inst., at 3½ o'clock, after an illness of eleven weeks. The main services in connection with his funeral were held in the Reformed church of Conyngham on Tuesday P. M., the 14th inst., on which occasion a discourse in the English language was preached by Rev. Tilghman Derr, and one in the German language by Rev. E. D. Miller.

In compliance with the request of Brother Clemens his remains were brought to Lancaster, Pa., for interment. The services at the latter place took place on Thursday P. M. the 16th inst., at the residence of Elder John B. Roth. The following ministers were in attendance, to wit; Rev. John G. Fritchey, William T. Gerhard, Theo. Appel, D. D., J. B. Shumaker, D. D., J. H. Dubbs, D.D., J. S. Stahr, and J. A. Peters. The liturgical service at the house was conducted by Rev. Dr. Dubbs; that at the grave by Rev. J. A. Peters. His remains were laid to rest in Lancaster Cemetery. May the God of all comfort minister of the abundance of His grace to his bereaved family and relatives! "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We make this simple note and expect to give a more extended notice at some future day. Some one well acquainted with the history of the deceased will doubtless furnish it.

THE INSTITUTIONS AT LANCASTER, PA.

From statements which have appeared in our columns, our readers have already learned, that the fall session in these institutions opened under very favorable auspices. The results, thus far, however, have exceeded the most sanguine expectations. The additions to the Seminary, College, and academical department up to this time, number at least seventy, and still more are coming in. This intelligence must be truly gratifying to the advocates of a thorough education, as well as to the special friends of these institutions. F.

OUR PUBLICATION AFFAIRS.

The Board of Publication held its annual meeting, week before last, and it will be gratifying to the friends of our publication operations to learn, that the results of the past year show a very decided improvement upon those of the previous one. There will be no occasion for the Board to go up to the Synods with a dolorous report. The business in the Book department has improved, and additions to the subscription lists of our several periodicals have been made, and in some cases, they are very decided and encouraging.

The single sheet edition of the "MESSENGER," having served its original purpose, and the number of subscribers to it having become comparatively small, the Board directed the Superintendent to discontinue its issue, after the close of the present volume. Due allowance will be made to the subscribers to this issue, whose payment for subscription may extend beyond the close of the present year.

As a ruinous delay has occurred in the payment of long-standing dues for books and subscriptions to our several papers, the Board has directed the Superintendent to have bills sent out, as soon as possible, to all, who may be delinquent on either of the accounts named, for two years and more, and in

case proper settlement is not made within sixty days after such accounts have been sent out, to place them in the hands of a solicitor for collection. In this matter the Board has left to the Superintendent no discretion. The instructions may seem to be rigid; justice to the interests of the Board and the Church, however, especially in view of an unaccountable dilatoriness on the part of many in the past, admits of no other alternative. F.

Several notices of marriages and deaths have been crowded out of our columns this week.

Among the Exchanges.

The *Congregationalist* says:

"We wish our Methodist brethren could understand better than they seem to realize what a strain they sometimes put upon the affectionate desire of some of their evangelical brethren to be in fellowship with them and with their ways. We wish they would stop to think when they put a 'boy preacher' upon the stand before three thousand people, who begins:—'Glory to God! Heaven is in raptures and hell in consternation to-night'—all because he is going to preach; and who then, saying, 'I am in dead earnest to-night for the salvation of souls: I have come here for that purpose and am sure to succeed, for the power of God is here and will soon be displayed;' rolls up his sleeves and with frantic gesticulation proceeds by all the tricks of the stump speaker to work up a scene of emotional excitement in which some are singing, some shouting, some praying, some weeping, with an uproar suggesting that in the theatre at Ephesus, which the town clerk thought was too bad for the worshipers of the great goddess Diana—we say we wish our friends would sit down calmly to estimate the *per contras* of such a scene. And whether, even if it be conceivable that some little abiding good may remain to some few souls out of such semi-blasphemous confusion, harm enough has not been done to the great crowd of onlookers to throw the balance heavily against such methods. Who but God knows how many refined and educated listeners are thrown off by such spiritual excesses into a chronic and perhaps fatal aversion to all evangelical religion!"

Unfortunately, the Methodists are not the only people who indulge in such methods. Mr. Talmadge had the boy-preacher on his platform, and professes that four hundred converts were the result.

Communications.

SOME JOITINGS BY THE WAY.

On the 3d instant, leaving our Virginia home, we crossed over the Potomac and took the train at Berlin, Md., for Adamstown. This little village is *immediately on the railroad*, nine miles west of Frederick city, beautiful for situation, in the midst of a rich section of country long known as the Manor. Here the Reformed have a neat little chapel and an interesting little congregation served by Bro. Skyles, to whose charge it belongs.

Leaving Adamstown after noon, we proceeded in charge of Mr. Josiah Thomas to the Manor church. This occupies an eminence on the edge of a beautiful grove. It is built of brick, of good size and proportions, and is owned jointly by the Lutherans and Reformed, who worship there alternately. Here we preached; the services held being preparatory to the holy communion, which was administered on Sunday following.

On Saturday at 3 o'clock we attended the services connected with the laying of the corner-stone of a new church in the bounds of Bro. Skyles' charge. This church, to be known by the old name of Mt. Zion, is situated immediately on the Harper's Ferry road, and midway between Jefferson and Frederick. This new church has a beautiful location, more central to the membership of the congregation than the old one. This, to our Reformed membership, is to take the place of the old Mt. Zion church, which was built in 1819, and owned by the Lutheran and Reformed congregations. This old church stands on the side of the mountain, a most inaccessible point on account of the steepness of the ascent to it, and the roughness of the way from the main road. This church is to be 35x45, architecture of the Gothic style, with walls in fresco.

The Rev. T. F. Hoffmeier preached the sermon, which was excellent and most appropriate. The other ministers present were Dr. E. R. Eschbach, W. F. Colliflower, the pastor, N. H. Skyles, and the writer of this notice, all of whom took some part in the interesting services.

On Sunday morning we returned, in company with the pastor, to the Manor church, where we found a goodly number of people, who had come up to worship.

Here Bro. Colliflower, a former pastor of this charge, with his good lady, was on hand to relieve us of the duty of preaching, for which we felt truly thankful, as our physical condition at the time was anything but favorable for labor and effort. After the sermon by Bro. C. and a few remarks by the writer, the altar service was conducted by the pastor, and the holy communion administered, of which nearly all in the house partook. And although there was by no means a crowd present, the pastor must have felt gratified and encouraged to know that his people were well out at this service. One very gratifying feature connected with this service, and which we could not fail to observe, was the large number of young persons, who, with their parents and seniors in the congregation, presented themselves at the sacramental altar, evidencing to us that the young are being cared for and brought into the fold of the good Shepherd.

On Wednesday, the 8th inst., in company with Bro. Skyles, we went over to Middletown to attend the harvest home services held on that day by the Reformed congregation and Sunday School of that place, under the direction of their pastor. There we met the brethren Revs. E. R. Eschbach and M. L. Shuford, Revs. A. Mann, of the Lutheran, and Maish, of the Methodist Church.

Bro. Hoffmeier had appointed two services for the day, one at 9½ A. M. for the adult portion of the congregation, and a service at 2.30 P. M. for the Sunday School and for the younger persons of the congregation. These services, though held at a very busy time, and in the middle of the week, were remarkably well attended. The morning service consisted of a sermon by the Rev. N. H. Skyles, followed with short addresses by the visiting brethren present, after which the people made their offerings, amounting to $46.

The afternoon service consisted of a sermon to the young by Dr. Eschbach, followed with addresses by the other brethren present, after which the Sunday School laid its offering upon the altar, the amount of which we did not learn, but suppose it was equal to at least half that of the morning.

The sermons and addresses were interspersed with singing by the choir and school, which added much to the enjoyment.

Upon the whole it was a most delightful, and, we trust, profitable service, and will, no doubt, be, as it should, an oasis in the history of the present pastorate, to which Bro. H. and his people may look back with pleasure and satisfaction. R.

LIST OF FOREIGN DELEGATES WHO ARE EXPECTED AT THE ALLIANCE.

AUSTRIA.—*Bohemia*–Evangelical Reformed Church, Rev. Justus Emmanuel Szalatnay—Velim. *Moravia*—Reformed Church, Rev. Ferdinand Cizar—Klobouk.

BELGIUM—*Missionary Christian Church*—Rev. Leonard Anet—Brussels; Baron Prisse—St. Nicolay.

FRANCE—*National Reformed Church*—Rev. Adolphe Monod—Carcassonne, Aude.

GERMANY—*Free Evangelical Church*—Rev. H. Rother—Gorlitz

ITALY—*Waldensian Church*—Rev. Professor Emilio Comba—Florence.

SPAIN—*Spanish Christian Church*—Revs. Fritz Fleidner and John Jameson—Madrid; Don Manrique Alonzo—Seville.

SWITZERLAND—*Vaud*—Free Church—Rev. A. F. Buscarlet—Lausanne.

ENGLAND—*Presbyterian Church*—Revs. Alexander Macleod, D. D., Birkenhead; Professor Wm. Graham, D. D., Liverpool; H. L. MacKenzie, Swatow, China; George B. Bruce, Esq., London; George Duncan, London; Thos. Matheson, Esq., Liverpool.

IRELAND—*Presbyterian Church*—Revs. Robert Watts, D. D., Belfast; J. S. Hamilton, Banbridge; Robt. Knox, D. D., Belfast; Jas. M. Rodgers, Derry; John S. McIntosh, Belfast; Robert McCheyne Edgar, Dublin; James C. Ferris, Newry; Robert Vint, Portadown; S. J. Hanson, Kingstown; Jonathan Simpson, Portrush; Edward F. Simpson, Ballymena; John Hanson, Esq, Antrim; Thomas Sinclair, Esq, J. P., Belfast.

Reformed Presbyterian Synod in Ireland—Rev. James Brown, Ballymoney; Rev. William J. Maxwell. M. A., Liverpool.

SCOTLAND—*Established Church*—Revs. William Robertson, D. D., Edinburgh; Professor Robert Flint, D. D., LL. D., Edinburgh; Professor Alex. P. Mitchell, D. D., St. Andrews; Professor Wm. Lee, D. D., Glasgow; William H. Gray, D. D., Liberton; John Marshall Lang, D. D., Glasgow; J. Dodds, D. D., Glasgow; Henry Wallace Smith, Kirknewton; C. M. Grant, B D., Dundee; J. Struthers, LL.D., Preston Pans; A. T. Niven, Esq., Edinburgh; William Graham, Esq, Glasgow.

Free Church of Scotland—Revs. Thomas Main, D. D., Edinburgh; Principal Robert Rainy, D. D., Edinburgh; Professor Wm. G. Blaikie, D. D., LL D., Edinburgh; Professor Alex. B. Bruce, D. D., Glasgow; Edward A. Thomson, Edinburgh; John Adam, D. D., Glasgow; D. D. Bannerman, M. A., Perth; Robert Howie, M. A., Glasgow; Wm. H. Goold, D. D., Edinburgh; Alex. Mackenzie, M. A., Edinburgh; J. Murray Mitchell, LL.D., Edinburgh; Patrick Don Swan, Esq., Kirkcaldy; Francis Brown Douglas, Esq., Edinburgh; John Campbell White, Esq., Glasgow; Wm. Henderson, Esq., Aberdeen; George Smith, Esq, LL.D., Edinburgh; Edmund Archibald Stuart-Gray, Esq., Perth; Jas. Duncan Smith, Esq, Edinburgh; James Macdonald, Esq, W. S., Edinburgh; John MacGregor McCandlish, Esq., Edinburgh.

United Presbyterian Church of Scotland—Revs. Professor Henry Calderwood, LL D., Edinburgh; Principal John Cairns, D. D., Edinburgh; George C. Hutton, D. D., Paisley; James Wardrop, D. D., West Calder; William Wood, Campsie; John Stark, Duntocher; George Robson, Inverness; John Hutchison, D. D., Bonnington; George Jeffrey, D. D., Glasgow; David Corsar, Esq, Arbroath; R. T. Middleton, Esq., M. P., Glasgow.

Reformed Presbyterian Church of Scotland—Rev. Prof. J. R. W. Sloane, D. D., Alleghany, Pa.; Wylie, Philadelphia, Pa.

WALES—*Calvinistic Methodist*—Rev. Wm. Roberts, D. D., Utica, U. S.; Bennet Williams, Esq., New York City; Robert Lewis, Esq., New York City.

CANADA—*Presbyterian Church*—Rev. Donald Macrae, M. A. B. D., St. John, N. B.; Principal A. McKnight, D. D., Halifax, N. S.; Principal D. H. McVicar, LL.D., Montreal; Principal G. M. Grant, D. D., Kingston; Principal Wm. Caven, D. D., Toronto; Wm. Reid, D. D., Toronto; John Jenkins, D. D., LL.D., Montreal; Robert F. Burns, D. D., Halifax, N. S.; D. J. Macdonnell, B. D., Toronto; George D. Mathews, D. D., Quebec; T. W. Taylor, Esq., M. A., Master in Chancery, Toronto; Hon. Alex. Morris, D. C. L., Toronto; James Croil, Esq, Montreal; Hon. John McMurrich, Toronto; J. D. McDonald, Esq., M. D., Hamilton; Thomas McCrae, Esq., Guelph; T. B. Fairbairn, Esq., Ottawa; James K. Blair, Esq., Truro, N. S.

PROGRAMME OF THE ALLIANCE OF REFORMED CHURCHES.

Wednesday Evening, Sept. 22.

The Committee of Arrangements will entertain the Delegates to the Council at a Social Reception, to be held on Wednesday evening, Sept. 22, in the Academy of Fine Arts. The regular sessions of the Council will be held in the Horticultural Hall and the Hall of the Y. M. C. A.

Thursday, Sept. 23.

11 *A. M.*—Opening Sermon, by Rev. William M. Paxton, D. D., New York city, at the Academy of Music.

3 *P. M.*—Business Meeting. Organization. Address of Welcome, by Wm. P. Breed, D. D., Philadelphia, Pa.

Report of Committee on Statistics. Prof. Wm. G. Blaikie, D. D., LL.D., Edinburgh, Chairman.

7.30 *P. M.*—"The Ceremonial, the Moral and the Emotional in Christian Life and Worship." Prof. Roswell D. Hitchcock, D. D., LL.D., New York city.

"Modern Theological Thought." Principal Robert Rainy, D D., Edinburgh.

"Religion in Secular Affairs." Principal G. M. Grant, D.D., Kingston, Canada.

Friday, Sept. 24.

9 30 *A. M.*—"Inspiration, Authenticity and Interpretation of the Scriptures." Prof. E. P. Humphreys, D.D., LL D., Louisville, Ky.; Prof. Robert Watts, D.D., Belfast.

2.30 *P. M.*—"Distinctive Principles of Presbyterianism." Prof. Samuel J. Wilson, D.D., LL D., Allegheny City, Pa. Worship of the Reformed Churches; John DeWitt, D.D, Philadelphia, Pa.

"Ruling Elders." Hon. S. M. Breckinridge, St. Louis, Mo.; C. H. Read, D.D., Richmond, Va.

7.30 *P. M.*—"Family Religion and Training of the Young." Wm. Ormiston, D.D., New York city.

"The Application of the Gospel to Employers and Employed." William G. Blaikie, D.D., LL D., Edinburgh.

"Christianity, the Friend of the Working Classes." Hon. Chief Justice C. D. Drake, Washington, D. C.

Saturday, Sept. 25.

9 30 *A. M.*—"Revealed Religion, in its relation to Science and Philosophy; Forms of Modern Infidelity." The Relations of Science and Theology; Prof. Henry Calderwood, LL.D., Edinburgh. How to Deal with Young Men Trained in Science, in this Age of Unsettled Opinion; President Jas. McCosh, D.D., LL D., Princeton, N. J.

2 30 *P. M.*—Forenoon subject continued Apologetics; Ed. de Pressense, D.D., Paris. Paper. Agnosticism; Prof. Robert Flint, D.D., LL.D., Edinburgh.

7 30 *P. M.*—Reception, given to the Delegates, by the Board of Publication, in their building on Chestnut street, which has been placed at the disposal of the Council during its Sessions.

Monday, Sept. 25.

9.30 *A. M.*—Report of Committee on Creeds and Confessions. Prof. Philip Schaff, D.D., LL.D., New York, Chairman; A. B. Van Zandt, D.D., New Brunswick, N. J.

"Bible Revision." T. W. Chambers, D.D., New York city.

2.30 *P. M.*—"Presbyterianism and Education." Prof. Edward D. Morris, D.D., Cincinnati, O. The Reformed Church and Education in France; Rev. A. Decoppet, Paris.

"Presbyterianism in relation to Civil and Religious Liberty" Sylvester F. Scovel, D.D., Pittsburgh, Pa. Religion and Politics; Prof. Lyman H. Atwater, D.D, LL.D., Princeton, N. J.

7.30 *P. M.*—"Presbyterian Catholicity." George C. Hutton, D D., Paisley; Principal D. H. MacVicar, LL.D., Montreal; Wm. H. Campbell, D.D., New Brunswick, N. J.

Tuesday, Sept 28.

9 30 *A. M.*—"The Vicarious Sacrifice of Christ." Principal John Cairns, D.D., Edinburgh; Prof. A. A. Hodge, D.D., Princeton, N. J.

"Future Retribution." T. D. Witherspoon, D.D., Petersburg, Va.

2.30 *P. M.*—"Church Extension in Large Cities" R. M. Patterson, D.D, Philadelphia, Pa.; Wm. J. R. Taylor, D D., Newark, N. J.

"Church Extension in Sparsely-settled Districts." W. J. Reid, D.D., Pittsburgh, Pa. The Evangelization of Ireland; Robert Knox, D.D., Belfast.

7.30 *P. M.*—"Sabbath Schools—Their Use and Abuse." Arthur Mitchell, D.D, Chicago, Ill. The Children's Portion in the Sabbath Service; Alexander Macleod, D. D., Birkenhead.

"Evangelists and Evangelistic Work." Recent Evangelistic Work in Paris; George Fisch, D.D., Paris. Paper. Joseph R. Wilson, D.D., Wilmington, N. C.

Wednesday, Sept. 29.

9.30 *A. M.*—"The theology of the Reformed Church." The Conflict between Faith and Rationalism in Holland; Prof. J. J. Van Oosterzee, D. D., Utrecht. Paper. The Theology of the Reformed Church with Special Reference to to the Westminster Standards; Prof. Alex. Mitchell, D. D., St. Andrews. The Theology of the German Reformed Church; Prof. Thomas G. Apple, D. D., Lancaster, Pa.

2 30 *P. M.*—"Grounds and Methods of Admission to Sealing Ordinances." Rev. D. D. Bannerman, M. A., Perth. Baptism; T. P. Stevenson, D. D., Philadelphia, Pa.

"Church Discipline—Its Province and Use." Prof. Jonathan Edwards, D. D., LL.D., Danville, Ky.; Prof. Leroy J. Halsey, D. D., Chicago, Ill.

7 30 *P. M.*—(Academy of Music). "Sabbath Observance." Prof. William Gregg, D. D., Toronto; Rev. Hervey D. Ganse, St. Louis, Mo.

"Temperance." Hon. William E. Dodge, New York City.

"Popular Amusements." Theodore L. Cuyler, D. D., Brooklyn, N. Y.

Thursday, Sept. 30.

9.30 *A. M.*—"Reports of Committee on Foreign Mission work." Wm. M. Paxton, D. D., New York City. M. Murray Mitchell, LL.D., Edinburgh, Joint Chairman; J. Leighton Wilson, D. D., Baltimore, Md. Co-operation among Missionaries: A Communication from the U. P. Church of Scotland; John C. Lowrie, D. D., New York City.

2.30 *P. M.*—"The Proper Care, Support and Training of Candidates for the Ministry." Herrick J. Johnson, D. D., Chicago, Ill. Church Order and Church Life; J. Marshall Lang, D. D., Glasgow. The World's Demand for Ministers: A Communication from the U. P. Church of Scotland.

"Systematic Beneficence." Hiram C. Hayden, D. D., Cleveland, Ohio. Christian Beneficence; W. W. Barr, D. D., Philadelphia, Pa.

"Ministerial Support." Benjamin L. Agnew, D. D., Philadelphia, Pa.

7 30 *P. M.*—Reports on the State of Religion in Heathen Countries. India; Liberia, Rev. Edward Blyden, D. D., (Paper); South Africa, Rev. A. Mabille, Basuto Land.

Friday, Oct. 1.

9.30 *A. M.*—Report of Committee on Modes of Helping the Churches of the European Continent. J. A. Campbell, Esq., LL.D., Glasgow, and David Maclagen, Esq., Edinburgh, Joint Chairmen. Our Relations to the Churches of the European Continent; Rev. J. S. MacIntosh, Belfast. Reports on the State of Religion in France, Rev. Adolphe Monod, Carcassonade, Aude; Switzerland, Rev. A. F. Buscarlet, Lausanne; Moravia, Rev. Ferdinand Cizar, Klobuck. Letter from the National Evangelical Union of Geneva.

2.30 *P. M.*—Report of Committee on Desiderata of Presbyterian History. Alexander Mitchell, D, D., St. Andrews, Chairman. Diffusion of Presbyterian Literature; Wm. P. Breed, D. D., Philadelphia, Pa. Church Work in Australia.

"Revivals of Religion." Edwin F. Hatfield, D. D., New York City.

"Personal Religion." Prof. David Steele, D. D., Philadelphia, Pa. Regeneration; Prof. J. H. A. Bomberger, D. D., Ursinus College, Pa.

7.30 *P. M.*—(Academy of Music.) Reports on State of Religion in—1. Bohemia; Rev. Justus Em. Szalatnay, Velim. 2. Spain; Rev. Fritz Fliedner, Madrid. 3. Italy; Prof. Emilo Comba, Florence. 4. Belgium; Romanism and the School Question; Rev. Leonard Anet, Brussels.

Saturday, Oct. 2.

(Horticultural Hall.) Miscellaneous Business.

Sunday Evening, Oct. 3.

Farewell Meeting.

During the sessions of the Council a meeting will be held in the Hall of the Y. M. C. A., on the evening of Tuesday, Sept. 28th, at which addresses will be given, in the German language, by Rev. Wm. Krafft, D. D., of Bonn; Prof. Pfleiderer, D. D., of Kornthal; Rev. O. Erdman, of Elberfeld; the Rev. Herr Krummacher, D. D., Consistorial Councillor, of Stettin.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The First Reformed church of Harrisburg, Pa., Rev. W. H. H. Snyder, pastor, is at present engaged in making an extensive improvement in their church property. A large chapel for Sunday School purposes is being built in the rear of their present large church edifice, and in immediate connection with it, which, when completed, will furnish most excellent accommodations for the large Sunday School connected with the church, the building used hitherto for such purposes being too small and inconvenient. The corner-stone for the new building was laid, in the midst of appropriate services, on the 29th of August. The pastor was assisted in the services by the pastors of the churches of the different other religious denominations in the place, in connection with which also a brief history of the congregation was read by Elder R. F. Kelker.

The papers of Norristown, Pa, announce that an effort is about being made to divide the Goshenhoppen charge, of which the Rev. Dr. C. Z. Weiser, has been pastor for many years. The charge is composed of two congregations, Goshenhoppen and Great Swamp, which have grown in numbers and activity under the labors of their pastor. They are now each able to support a pastor. Dr. Weiser finds the labors of the charge too great for his strength, but will continue to serve the Goshenhoppen congregation, in case the proposed division be accomplished.

SYNOD OF PITTSBURG.

[illegible] charge, Armstrong county, Pa., Rev. Geo. A. Whitmore pastor, have just been brought to a close. They were marked by considerable interest, and encouraging additions to the church. During the past year catechetical instruction was imparted to about sixty catechumens, thirty-seven of whom were admitted to full membership in the church by confirmation. During the present pastorate, which has now continued a little more than a year, fifty-three persons have been added to the church, all except ten by confirmation. During this period also, old debts and arrearages have been paid, so that the charge is now entering upon a career of growth and prosperity.

EASTERN GERMAN SYNOD.

The St. Paul's congregation of this city, corner of Seventeenth and Fitzwater streets, Rev. A. Boley, pastor, has been engaged the past summer in enlarging and remodeling their church edifice. It was solemnly dedicated to the worship of God on Sunday afternoon, the 12th of September. The audience present was large and the services interesting. The sermon on the occasion was preached by the Rev. J. C. Hauser, of Baltimore, a former pastor of the congregation. The dedication service proper was conducted by the pastor. Revs. Drs. Gehr, Wiehle, Dahlman, and J. G. Neuber, and F. W. Berleman, of this city, were also present, several of whom took part in the services. Rev. Dr. Gehr preached on Sunday evening and the Rev. Dr. Dahlman on Monday evening.

The whole building, and especially the audience chamber, has undergone an entire change. The latter has been somewhat enlarged, the ceiling raised, and in every way greatly improved and beautified. The windows are gothic in form, and the sashes filled with beautifully stained glass, several of which are specially marked as memorial windows. The congregation has thus provided for itself a beautiful and comfortable church. The cost of the improvement was about $4,000.

Some time ago we announced, that the Rev. F. W. Berleman, of Louisville, Ky., had been chosen pastor of Salem's Reformed church in this city, to succeed the Rev. Dr. J. G. Wiehle, who had resigned on account of infirm health, and that he expected to commence his labors in his new field some time in August. Rev. Mr. Berleman has entered upon the duties of his new position, not, however, as sole pastor of the congregation, but as assistant pastor, the Rev. Dr. Wiehle continuing still in his former relation as senior pastor. Mr. Berleman's address is 530 St. John's Street, Philadelphia.

WESTERN CHURCH.

Eighty persons have been added to the congregations constituting the Mulberry, Indiana, charge, during the seven months in which they have been served by Rev. M. C. Peters, who, it seems, now returns to the Theological Seminary at Tiffin, Ohio, to complete his theological course of study, from which point, however, he purposes supplying the congregations of the charge in the meantime. F.

MEETING OF SYNOD.

The Synod of the Reformed Church in the U. S. will hold its next annual sessions at Meyerstown, Lebanon county, Pa, to commence on the third Wednesday in October (20th), at 7½ o'clock, P. M. A punctual attendance of the members and others having business with Synod is requested.

SAML. R. FISHER, Stated Clerk.
Sept. 10th, 1880.

SYNOD AT MEYERSTOWN, PA.

Arrangements have been made with the Philadelphia and Reading Railroad for passing the members of Synod and their families over their road and its branches, to Meyerstown and return, at reduced fare. It will be necessary for those who wish to avail themselves of the benefit of this arrangement, to obtain from the Stated Clerk of Synod an order for excursion ticket in advance. To all who accompany their application for such order with a three-cent postage stamp for return letter, one will be sent, provided application be made prior to the 18th of October. The above arrangement does not include the Germantown and Norristown branch of the Road. SAML. R. FISHER, Stated Clerk,
Sept. 17th, 1880. 907 Arch Street, Phila.

NOTICE.

The delegated ministers and elders, and others having appointed duties to perform, who expect to attend the Synod of the United States at Meyerstown, Pa., will please notify the undersigned of their coming, at least ten days before the Synod convenes. To secure the customary entertainment, it is important that this notice should not be neglected.

By order of the Committee.
GEO. WOLFF, pastor loci.
Meyerstown, Sep. 13, 1880.

SYNOD OF THE POTOMAC.

The Synod of the Potomac will, by Divine permission, hold its Eighth Annual Sessions in the Reformed Church of Woodstock, Shenandoah county, Va., commencing on Wednesday evening, October 13th, A. D., 1880, at 7 o'clock. By appointment of the last Synod, the ensuing meeting will be *in General Convention*. A punctual attendance on the part of all concerned is requested.

The attention of all parties interested is hereby called to the following rules, adopted by the Synod at Frederick, last year, as found on page 6 of the Minutes, to wit:

1. At least ten days before the meeting of next Synod, the Stated Clerk of each Classis shall furnish the Stated Clerk of Synod with a certified list or roll of all the ministers and pastoral charges on the Classical Roll, at the time.

2. At least ten days previous to the convening of the next annual meeting of Synod, each pastoral charge shall be required to send the proper credentials of its delegated elder, or elders, to the Stated Clerk of Synod.

At least four weeks before the time appointed for the next Synod to meet, the Stated Clerk of Synod shall give official notice of the foregoing action in the MESSENGER.

The following Railroad Companies have agreed to furnish excursion rates, viz: the Baltimore and Ohio Railroad on main stem east of Cumberland, Md., and Branches; the Cumberland Valley Railroad between Harrisburg and Hagerstown; the Pennsylvania Railroad, Frederick Branch; *and the Shenandoah Valley Railroad between Hagerstown and Martinsburg, W. Va.* Persons wishing to avail themselves of these privileges will be furnished, on application to the undersigned, with orders for round trip excursion tickets. Such application, however, must be made on or before October 3d, enclosing a stamped envelope, in which to return the order.

Mercersburg, Pa., Sep. 6, 1880. } WM. M. DEATRICK, *Stated Clerk.*

NOTICE.

All the members of the Potomac Synod who expect to attend its next annual meeting, to be held in Woodstock, Va., in October next, will please inform me of the fact by the 1st of October at least. Each minister will please state whether he will have an elder, and also the name of his elder. Members of other Synods who expect to attend the meeting of Synod, will please notify me in due time. No provisions will be made for ministers' *wives*. Those who fail to comply with this request will find that no provisions were made for their entertainment during the sessions of Synod. The members of Synod, on their arrival at Woodstock, will be conducted to the church, where they will be assigned to their respective places of entertainment.

G. H. MARTIN, *Pastor Loci.*

NOTICE.

Pittsburgh Synod will meet Oct. 13th, at Centreville, Somerset county, Pa. Persons coming by rail will leave the cars at Rockwood (Mineral Point,) which is the nearest station. Vehicles will be at the depot to convey the delegates and visitors to Centreville. That sufficient provision may be made in this respect, and also for comfortable entertainment, *all*, who propose attending the sessions of Synod, are requested to send a card as early as convenient to the pastor, W. W. Deatrick, Gebharts, Somerset county, Pa. F.

PITTSBURGH SYNOD.

This Synod will assemble in general convention at Centreville, Somerset county, Pa., October 13th, 1880, at 7½ o'clock, P. M.

Orders for excursion rates on the Pittsburgh division of the B. & O. R. R., the Erie and Pittsburgh, and Allegheny Valley Railroads, will be sent by the Clerk to the ministers for themselves and elders, within ten days after this notice appears in the MESSENGER.

Those not desiring them will please notify me of it within that time.

Those desiring them for members of their families will also give due notice.

H. F. KEENER, Stated Clerk.
Berlin, Somerset Co., Pa., Sept. 6th, 1880.

NOTICE.

The Board of Missions of the Reformed Church of the United States (Tri-Synodic), will meet at Harrisburg, Pa., on the 5th of October, at 2 o'clock, P. M. Punctual attendance of members requested. Those who expect to be present will please inform Rev. H. H. Snyder of the fact without delay.

J. O. MILLER, President.

Obituaries.

DIED.—In York, Pa., August 5th, Elder William A. Wilt. Obituary notice and tributes of respect next week.

Youth's Department.

GUESS.

I see two lilies, white as snow,
That mother loves and kisses so;
Dearer they are than gold or lands;
Guess me the lilies—*baby's hands!*

I know a rosebud fairer far
Than any buds of sorrows are;
Sweeter than sweet winds of the South;
Guess me the rosebud—*baby's mouth!*

I've found a place where shines the sun;
Yes, long, long after day is done;
Oh! how it loves to linger there;
Guess me the sunshine—*baby's hair!*

There are two windows where I see
My own glad face beam out at me;
These windows beam like June's own skies;
Guess me the riddle—*baby's eyes.*

THE GOOD KNIGHT.

In the lovely country of Dauphiné had lived for generations the lords of Terrail, and there in the old castle of Bayard was born, in 1475, Pierre, our "good knight." When a lad of thirteen, his father, finding his health failing, and desirous of providing for his children's future, asked each what he would like to be; and on Pierre's answering that he was determined to be a soldier, told him he would try, through the influence of his uncle, the Bishop of Grenoble, to place him as page in the household of Charles, Duke of Savoy, where he could be properly instructed. The request was granted, and Pierre was made ready to start. His father gave him his blessing, and exhorted him to be valiant; but his mother wept at parting with her young son, and, among other advice, told him there were three things she commanded him always to do. "The first is, you love and serve God, without offending Him in any way, if it be possible to you. The second is, be mild and courteous to all; keep yourself temperate in eating and drinking; avoid envy; be loyal in word and deed; keep your promises; succor poor widows and orphans. The third is, be bountiful of the goods that God *shall give you to the poor and* [illegible] never made any man poor." Pierre promised to remember his mother's advice (and his life shows that he did); and giving him a little purse she had made for him, with some pieces of gold in it, she kissed him, and they parted, never to see each other again.

Charles, Duke of Savoy, was charmed with his page, and would have been glad to keep him; but King Charles of France was so pleased with him, when on a visit to the Duke, that he took him into his own service, and when only seventeen Pierre accompanied the King in his expedition into Italy. Here he gained great fame, and was ever after called "Bayard, the good knight, without fear, and without reproach."

It would be impossible to tell of all his deeds, for "the loyal servant" who wrote his life says of him, "The good knight was a very register of battles, so that on account of his great experience every one deferred to him," and until his death, save times, when laid up with wounds, he was constantly battling for his King and country. Twice was he captured; but so great was his fame both for prowess and goodness that both times his enemies released him without ransom. Once he defended a bridge single-handed against the enemy, and enabled the French army to retreat. So great was his valor at the battle of Marignano that Francis I., of France, after the field was won, craved the accolade at his hand. But never, either in victory or defeat, did he forget the promise he made his dear mother.

"Was he in possession of a crown, all shared it; the first thing he did when he rose was to serve God; he was a great giver of alms; and there was no man during his life who could say he had refused him anything within his power to grant."

Once, when assaulting Brescia, he was severely wounded, and after the town was taken was carried to the house of a nobleman who had fled, leaving his wife and daughters, and Bayard protected them from pillage and insult. When his wound was cured, for his kindness to them the mother besought his acceptance of 2500 ducats, but bidding her ask her daughters to come to him, he said to them: "You must know that military men are not usually furnished with pretty toys to give to ladies. The good lady, your mother, has given me this money, and I present each of you one thousand ducats to aid you in marrying." Then, to the mother, "Madam, I accept these five hundred ducats, to be distributed among the poor nuns of the convents that have been pillaged; I give it to you in charge for me."

When he was ready to mount his horse, the daughters each gave him a present, one "a pair of bracelets delicately composed of fine gold and silver threads, the other a purse of crimson satin most curiously wrought." He told them the presents came from such good hands, he should value them at ten thousand crowns. "He then put the bracelets on his arms and the purse in his sleeve, declaring he would wear them as long as they lasted for their sakes."

In the year 1524 he was sent to reduce Genoa; but the French were unsuccessful, and were forced to retreat; and while passing the river Sesia (April 30), Bayard was covering the rear of the army, when a stone from an arquebuse shattered his spine. "*Mon Dieu!*" he cried, "I am a dead man," and fell heavily from his horse.

His esquire, by his orders, set him against a tree, with his face to the Spaniards, and taking hold of his sword by the cross-hilt, he kissed it, confessed his sins, and then swooned away. His enemies, when they came up and found him thus, were full of pity, and when he came out of his swoon he found they had erected a pavilion over him, and placed him on a bed. They mourned for him as sincerely as the French, their chief, the Marquis of Pescara, declaring, "Never have I seen or heard tell of any knight who could compare with you in all admirable qualities." He had Bayard's body embalmed, and returned it to his friends, after having solemn service for him two days; and the dead hero was carried home to Grenoble. [illegible] league from the city the bier was met by all the dignitaries of the place. He was buried in the convent of Minims, and France mourned publicly for him a month. Of all the vast sums he had obtained from his prisoners by way of ransom he left none behind, having dowered over one hundred orphan maidens, and succored the many widows who appealed to him for aid.—*Harper's Young People.*

COMBATS OF THE OCEAN.

Among the extraordinary spectacles sometimes witnessed by those who "go down to the sea in ships," none are more impressive than a combat for the supremacy between the monsters of the deep. The battles of the sword-fish and the whale are described as Homeric in grandeur.

The sword-fish go in schools, like whales, and the attacks are regular sea-fights. When the two troops meet, as soon as the sword-fish have betrayed their presence by a few bounds in the air, the whales draw together and close up their ranks. The sword-fish always endeavors to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcase—for there exists near the brachial fins of the whale a spot where wounds are mortal—or because the flank presents a wider surface to its blow.

The sword-fish recoils to secure a greater impetus. If the movement escapes the keen eye of his adversary, the whale is lost, for it receives the blow of the enemy and dies instantly. But, if the whale perceives the sword-fish at the moment of the rush, by a spontaneous bound, it springs clear of the water its entire length, and falls on its flank with a crash that resounds for many leagues, and whitens the sea with boiling foam. The gigantic animal has only its tail for the defence. It tries to strike its enemy, and finishes him at a single blow. But, if the active sword-fish avoid the fatal tail, the battle becomes more terrible. The aggressor springs from the water in his turn, falls upon the whale, and attempts, not to pierce, but to saw it with the teeth that garnish its weapon. The sea is stained with blood; the fury of the whale is boundless. The sword-fish harasses him, strikes him on every side, kills him, and flies to other victories.

Often the sword fish has not time to avoid the fall of the whale, and contents itself with presenting its sharp saw to the flank of the gigantic animal which is about to crush it. It then dies like Maccœus, smothered beneath the weight of the elephant of the ocean. Finally the whale gives a few last bounds into the air, dragging its assassin in its flight, and perishes as it kills the monster of which it was the victim.

THE STRONG ARM.

"Hold on! hold on!" was the strong ringing cry from the old voyager's lips, as amid the rolling and pitching and tossing of the storm, his life-boat neared the desired port.

"Aye, aye!" was the sturdy response. Only from one little voice, away in the storm, came the cry, with the sadness of despair in it: "I can't hold on!"

Another instant and the captain's arm was around the trembling child, and he was safe.

So, often the strong Christian says to the little one, weak in faith: "Hold on to Christ!" But the cry goes up: "I can't! I can't! Hold me! save me, dear Jesus, or I perish!" And our blessed Captain's strong, loving hand is stretched out to rescue the fainting one.

Ah! this is a blessed thought, a thrice blessed truth, that when weary and worn and weak with life's tossing and tempests, with no more strength even to *hold on* to our only hope of safety, there is our Captain, not only strong, but willing to save, in whose mighty arm and blessed love we may gladly rest, with the trustfulness of a little child.

Never forget this, trembling child of God; if you can't hold on to Jesus, send but one heart-cry to Him, and His arm will surely encircle you.

The hand that holds the water in its hollow, [illegible] for the sparrow, and clothes the grass of the field, is a resting-place, large and strong, tender and loving enough, for all who seek its refuge. —*Your Paper.*

THE TOAD AND THE PLANTAIN.

A toad used to live under a stone beside the brook. He was a pretty fat toad, and got along in the world as well as toads generally do. One day he went out to find something to eat, and hopping out among the green leaves by the creek's side, he heard a rustle among the leaves. He said to himself, "There's a beetle! I like beetles. I'll be quiet and catch him." So he crept along till he got to it, and stuck out his tongue to get it, but it happened to be a bumble bee! He dropped it like a hot coal and had to cry out in the way toads cry, and hop back to his hole under the stone. He suffered with pain, and his tongue swelled up, and he was obliged to lie by for two or three days. Hopping back to his home he plucked a leaf of the plantain, and took it home for his medicine, and put it in his mouth to cure the sting of the bee. He stayed at home for two or three days, and began to get hungry, and poor, and lean. As he hopped along he came under the leaf of a plantain, and being very hungry and tired, he stopped under the leaf, and looking up, said, "Oh, what a nice time you plantains have! I should like to change places. Toads have a hard life."

The plantain said, "Friend toad, I should like to change too. I don't see what toads have to complain of. I think they must have a fine time of it."

"Let me tell you," said the toad:—"In the first place, we have to work for our living, and find all we get to eat; and sometimes, when we think we are going to get a beetle, we get a bumble bee. Then again, in winter time we get frozen up and when we come out the boys come along and stone us, and the crows pick us up. Isn't that trouble? While you plantains have just to sit by the river and don't have to work. I should like to change places with you."

"Stop! let me tell my side," cried the plantain. "We cannot hop about as you can, but have to stay where we are put. If we want a drink of water, we can't go to the creek and get it.—We can't move an inch to go and see the world and visit our next neighbor. Then the sun shines hot all day, and we have to bear it, and can't hop under a cool leaf as you do. Then, by and by, comes along a cow and nips off our head, or a little worm and eats into our heart, and we have no power to shake him off. I should like to change places with you. You take mine and I will take yours; for I am so anxious to hop down to the creek and get a drink!"

"Stay! stay!" cried the toad, "I hear a cricket. Let me get it;" and off he went after the cricket, and never came back.

So it appears everybody does have trials; and the only right way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot, and be satisfied with what God has given us.

THE TRAVELED BUMBLE-BEE.

A bumble-bee belted with brown and gold,
On a purple clover sat;
His whiskers were shaggy, his clothes were old,
And he wore a shabby hat;
But his song was loud, and his merry eye
Was full of laughter and fun,
As he watched the bob-o-links flutter by,
And spread his wings in the sun.

A butterfly, spangled yellow and red,
Came flying along that way;
He had two little feathers on his head,
And his coat was Quaker gray;
He carried a parasol made of blue,
And wore a purple vest;
And seeing the bumble-bee, down he flew,
And lit on a daisy's crest.

Then from the grass by a mossy stone
A cricket and beetle came;
One with black garb, while the other shone
Like an opal's changing flame;
A swaying buttercup's golden bloom,
Bent down with the beetle's weight;
And high on a timothy's rounded plume
The cricket chirruped elate.

The bumble-bee sang of distant lands
Where tropical rivers flow;
Of wide seas rolling up shining sands,
And mountains with crowns of snow;
Of great broad plains, with flower-gems bright,
Of forests, whose fragrant glooms
Showed crumbling ruins, ghostly and white,
Old forgotten nations' tombs.

Then wisely the beetle winked his eyes,
The cricket grew staid and still,
The butterfly, in his great surprise,
Went sailing over the hill;
The beetle scrambled beneath his stone,
The cricket, he gave a hop,
And there the bumble-bee sat alone
On the purple clover top.

But he plumed his wings, and sang, and laughed,
For he was a merry wight,
And rich was the amber wine he quaffed,
Sweet nectar of bloom and night.
Why should we give the future a thought,
This sunlit, delicious day?
In crimson goblets, daintily wrought,
His harvest was stored away.

FOR MAMMA.

One morning little Dora was busy at the ironing table smoothing the towels and stockings.

"Isn't it hard work for the little arms?" I asked.

A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said, softly. "How true it is that love makes labor sweet!"

ORIGIN OF THE HORSE-SHOE SUPERSTITION.

In very early times, says a writer in *Baldwin's Monthly*, among the Celtic race, an effigy of the patron saint, so common in churches and temples, was much used in the dwellings and workshops of the people, as a so-called "protection" against ill fortune. The "glory" above the head of these figures—which latter were often rudely carved in wood and painted—was represented by a circular piece of polished metal, to convey the effect of the shining halo, or *nimbus*, frequently seen in illustrations of the Virgin and other Scripture subjects. Often this metal *nimbus* was of semi-circular form; and, after the figure itself had disappeared, by reason of decay, the *nimbus* remained, and was suspended in some prominent place at the entrance-door, or other point commanding a view. The effigies in question were not uncommonly seen by the side of the doorway. In the course of time, the *nimbus* was much used as a substitute for the latter, and was sold in the shops for this purpose.

The tradition of "good luck" embodied in the horse-shoe theory, may thus be easily traced, since it became a common occurrence, in due course of time, for the faithful adherent of the belief in charms and symbols, to adopt the horse-shoe worn to brightness, in the absence of any other, which he nailed over his cottage door. Hence a piece of metal of this shape became associated in the common mind with supernatural presence and care, in keeping with the belief attaching to the original figure of the patron saint.

Pleasantries.

Mark Twain would have every steamboat compelled to carry in a conspicuous place the following notice: "In case of disaster, do not waste precious time in meddling with the life boats. They are out of order."

"Why don't you come in out of the rain?" said a good-natured dominie to a ragged Irishman. "Shure, it's av no consequince, yer riv'rence," returned Pat. "Me clothes is so full of holes they won't howld water."

A little girl while out for an afternoon walk, saw a pompous-looking man strutting down the street. With child-like simplicity the little thing ran up to him, touched him on the arm, and said: "Excuse me, sir; but are you anybody in particular?"

A Sheffield manufacturer is reported to have told his workmen to vote just as they pleased—"In fact, I sha'n't tell you how I'm going to vote," he said. "After it is over I shall have a barrel of beer brought into the yard." ("Hear, hear," shouted the men.) "But I sha'n't tap it unless Mr. Wortley, the *Tory candidate, gets in.*"

A succession of direful shrieks is heard on the first floor. *Fond Mother:*—"What is the matter with Billy?" *Colored Servant:*—"Please ma'am, he is crying about the jewberries." "He can't have any more. He has had four saucerfuls already." "Dem is de berry ones he is whooping about. He's all swolled up."

A promising youth of only seven summers, who had been accused of not always telling the truth, cross-examined his father. "Father, did you use to lie when you were a boy?" "No, my son," said the paternal, who evidently did not recall the past with any distinctness. "Nor mother, either?" persisted the young lawyer. "No; but why?" "Oh! because I don't see how two people who never told a lie could have a boy that tells as many as I do."

For many years Moses, a negro, was a servant at the University of Alabama, and waited on the students very faithfully; but he was a notorious hypocrite. He was on that account commonly called "Preach" among the boys. One day he was passing a crowd of students, when one of them, out of mischief, called to him and said: "I say, Preach, what are you going to do when Satan gets you?" "Wait on students," was the ready reply.

A public speaker once said: I bethink of an old minister in Scotland who had the habit in teaching his people, of expounding the Scriptures book by book and chapter by chapter; and of course the good man sometimes came to passages hard to be understood. His way of getting over a difficulty—just such a difficulty as we have had on hand this morning—was very convenient, to say the least of it. He would say: "No doubt, my Christian brethren, there is a difficulty here, as all the commentators are agreed upon that; so let us look the difficulty boldly in the face, and—pass on!"

Religious Intelligence.

Home.

The annual meeting of the American Missionary Association will be held October 12th to 14th, at Norwich, Conn.

Of the home missionaries of the Presbyterian Church, who numbered 1,151 last year, 546, or nearly one-half, are laboring west of the Mississippi River.

The population of the United States is now 45,000,000. Our Church edifices are estimated as affording a seating capacity of 25,000,000, used on an average Sunday by less than 15,000,000.

The Union Methodist Episcopal Church is a new body just organized in Louisiana by a secession from the Methodist Episcopal Church, South. It has five ministers, four appointments, and fifty members. Opposition to holiness in the Church, South, is given as the cause of the secession.

The Pope has raised the Diocese of Chicago to the dignity of a Metropolitan See, with Alton and Peoria as suffragan sees. Bishop Feehan, of Nashville, becomes archbishop of the new archdiocese, Bishop Duggan being retired with a pension, on account of ill health. Kansas City is erected into a see, and the Bishop of St. Joseph is made its first bishop.

The *Churchman* is informed that the Right Rev. Dr. Cotterill, Bishop of Edinburgh, Scotland, and the Right Rev. Dr. Herzog, Bishop of the Old Catholics, Berne, Switzerland, purpose to be present at the approaching General Convention. The Geneva correspondent of the London *Times* says, that the object of Bishop Herzog in coming to this country is to promote a scheme for the federation of all Christian churches.

The only church at San Lorenzo, Cal., is a union church, which was formed several years ago by the association of members of several denominations, who concluded that neither of their Churches was strong enough to sustain a separate organization. They adopted a creed based on the Apostles' Creed, and have prospered, so that they do not appear to feel, says a correspondent who has visited them, that the change from denominationalism to a platform of common union "has deprived them of anything that is really valuable." The church is out of debt and scrupulously keeps out.

Abroad.

It is proposed by the Lutherans of Bavaria to celebrate this jubilee year by establishing a fund for the support of poor theological students.

Of all the nations living under the sceptre of the Czar the Jews are the best educated. The proportion of Jews in Russia *is one Jew to every twenty Russians*, while in the colleges the proportion of students is one Jewish scholar to every six Russians.

The rumor, which has gained some currency, that the Vatican Council which closed amidst the opening scenes of the Franco-German war in 1870 is to reassemble is pronounced by a Roman Catholic, on good authority, to be without foundation.

Some people regard the conversion of the Chinese as exceedingly slow business, but Dr. Legge, the Professor of Chinese at Oxford, England, says if the present rate of their conversion to Christianity continues, by the year 1913 there will be 26,000,000 of church members, and 100,000,000 of professed Christians in the Chinese Empire.

The present Pope feels acutely his lack of means, and has done all he can to reduce expenses. The Vatican itself must be a dreadful incubus. To keep 300 staircases and 13,000 rooms merely from going to pieces requires a large revenue. Imagine what it would be to have to maintain 600 furnished city houses of twenty rooms.

Among the aristocracy of St. Petersburg there appeared recently a new Protestant sect known as the Apostolic. At its head stands General-Major von Erdberg, and among its members there are princes, counts, courtiers, and the highest military and civic officers. Recently the Princess Dolgoruky, an orthodox lady, has joined it. The peculiar belief is that the end of the world, the second descent of Christ, and the last judgment, are at hand. The members perform services according to the examples of the Apostles, and have prophets, apostles, and teachers.

The Society of Friends in England has created a wholesome discussion among its members by the introduction of singing in some of its general meetings. The practice was both attacked and defended at the recent London Yearly Meeting, and although the conservative element inclined the meeting to the expressed view, that silent meditation and animated preaching were sufficient to secure the operation of the Holy Spirit, there were still to be found many who strenuously supported their belief in the power of songs of praise.

"We learn that within three months fifty Christians have been killed by Mohammedans within a few miles of Robert College at Constantinople. This illustrates the unsettled state of the country and the prevalent Mohammedan ill-will towards the Christians. It also confirms the latest statement made by Mr. Heap, the acting representative of the United States at Constantinople, that there is much probability that the murderers of the late Rev. Dr. J. W. Parsons will be allowed to escape without severe penalty. They were arrested promptly and have confessed the crime, but it will be very hard to secure their proper punishment. We trust that our government will not allow the matter to drop until full justice has been done, and if it prove necessary to make a demonstration of force, let some of our men-of-war be ordered there at once. We presume there are two or three left in our navy which are in condition to be used."—*Congregationalist.*

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UP TRAINS.

Lve. Harrisburg,	8:00 A. M.	1:35 P. M.	4:20 P. M.	8:45 P. M
Arr. Carlisle,	9:00 "	2:35 "	5:20 "	9:43 "
" Chambersb'g	10:30 "	4:00 "	6:45 "	11:10 "
" Hagerstown	11:30 "	5:00 "		
" Martinsburg	12:20 P. M.	6:20 "		

* Leaves Philadelphia 5:30 P. M.

DOWN TRAINS.

Lve. Martinsburg	6:30 A. M.			3:30 P. M
" Hagerstown	8:00 "			3:30 "
" Chambersb'g	4:30 A. M.	9:00 "	1:00 P. M.	4:35 "
" Carlisle	5:45 "	10:20 "	2:20 "	6:00 "
Arr. Harrisburg*	6:40 "	11:20 "	3:20 "	7:00 "

* Arrives at Philadelphia 10:10 A. M

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General News.

HOME.

The monument at the National Cemetery on the battle field of Antietam was dedicated last week under the supervision of the Maryland Grand Army of the Republic.

The late election in Vermont showed an overwhelming triumph for the Republicans. The contest in Maine was much closer. The Fusion candidate was thought to be elected by 1,500, but it is now claimed that the Republican candidate has a small plurality. The charge of wrong-dealing is fiercely made by both sides.

The 250th anniversary of the settlement of Boston was celebrated in that city on the 17th inst. There was an oration by Mayor Prince in the old South Church; a grand procession, civic and military; a concert by Gilmore's Band on the Common, and a torchlight procession in the evening. The buildings along the route of the parade were profusely decorated with flags and bunting.

While a "shift" of ten men was ascending the shaft of the Consolidated Imperial Mine in Virginia City, Nevada, on Thursday night, the cable broke. The men were precipitated down the shaft, a distance of 300 feet, and 1400 feet of rope was piled upon them. All were taken out dead, except one man, named Frank Smith, who has no external injuries and may possibly recover.

Shenandoah, Sept. 16.—An explosion of sulphur occurred at the Kohinoor Colliery this morning. While several men were engaged in timbering a gangway, one of them stuck his naked light among the laggins, where a quantity of gas had accumulated, and a terrible explosion followed. The miners were blown here and there like chaff before the wind.

On Friday last a terrific explosion occurred in a small wooden building near Bridgeport, Conn., used by the Union Metallic Cartridge Company as a fulminating shop. The whole town was shaken by the shock, and buildings near the scene of the explosion had their windows smashed and were otherwise damaged. Five persons were at work in the building, and the bodies of four of them have been found.

FOREIGN.

The birth and baptism of the heir to the Spanish throne has been made the occasion of giving amnesty to political offenders.

The Ironclad fleet collected at Ragusa to enforce upon Turkey the terms of the joint letter of the European powers, consists of twenty vessels manned by 7000 men and carrying 136 guns. The *Evening Telegraph* says: "This is the most formidable collection of ironclad vessels-of-war that has ever been brought together, and if they should become involved in action, either with the Turks or with each other, the spectacle will be an edifying one. In the fleet are included the following vessels belonging to the countries named: England—The Alexandra, 12 guns: the Monarch, 12 guns: the Temeraire, 8 guns. Italy—The Palestro, 7 guns: the Venezia, 7 guns: the Venetta. France—The Friedland, 10 guns: the Suffren, 8 guns. Austria—The Prinz Eugen, 12 guns, and the Kaiser 10 guns. Russia—The Askold, the Svetlana and the Ebarpus. Germany—The Victoria." The

By a strange irony in fortune, the shares of the failed City of Glasgow Bank have become a valuable property. City of Glasgow Bank shares have become scarce, because very few shareholders have survived the blood-letting process of the liquidation. Every holder who has been "sold up," or has made a compromise with the officers appointed by law for the winding-up of the bank, loses his right as a shareholder The remnant of the solvent holders being thus enormously reduced, the value of the shares which remain to represent the claim upon the bank's assets becomes proportionately enhanced. With what feelings must a notification of this sort be read by the hundreds of ruined shareholders, and by the thousands of now impoverished persons dependent upon them. To think, too, that the directors of this so-called bank, just released from prison or still expiating their offense there, should have the questionable satisfaction of knowing that they have actually raised the market value of each share to £3,000.

Married.

On the eve of Sept. 14th, at the residence of the bride's parents, Christian Saum, Esq., Baltimore City, by Rev. M. L. Firor, Mr. Wm. Henry Elliott to Miss Mollie C. Saum, both of Baltimore City.

Acknowledgments.

Received from Shenango charge, St Paul's Classis, per Rev F Pilgram, the following as a Peace offering: St John's cong, $30.40; Jerusalem cong, $28.43; Zion's cong, $22.71; Good Hope cong, $13.85; The pastor F Pilgram, $5. Total, $100 39.

Of this amount $25 are designated towards building a chapel at Washington City, D. C., the balance to go to Home Mission. The whole amount was at once sent by me to the Treasurer of Pittsburgh Synod to be used as designated.

C. M. Boush, Treas. of St. Paul's Classis.

LETTER LIST.

Aughinbaugh, Rev G W, D D, Albright, J.
Bachman, G, Beam Rev S Z, Barber, Rev J W, Brendle, Rev D F, Bridenbaugh, Prof P H, Binkley, H K, (2), Blose, Mrs R, Bridenbaugh, Rev S R, Brobst, Dr J C.
Comfort, Rev H I, Clark, Mrs L, Crist, Mrs S E, Christman, Dr C K.
Dittmar, Rev D N, Daniel, Rev H, Derr, Rev J H, Dieffenbacher, Rev E H.
Eyerly, A J, Ebbert, Rev D W, Evans, Rev L K.
Fenstermacher, T A, (2), Fox, T, Fleming, F M.
Guth, A J, Gerlach, W J, Gross, Rev S K, Gass, R F.
Heilman, Rev C U, (2), Hiester, Rev J E, D D, Holtz, D Houts, Rev A.
Keener, Rev H F, Kemerer, A, Kryder, J M, Kohler, G P.
Leidig, F H, Lynn, H N, Lorah, J, Leisenring, Trexler & Co, Leinbach, Rev A S.
Miller, D, Mayer, Rev L J, Maybry, Rev J W.
Pearson, I O, Potteiger, G D.
Reiter, Rev D H.
Schneder, C B, Stauffer, Rev T F, Sontag, Rev C F, Skyles, Rev N H, Steckel, Rev L D, (2), Summey, S, Souder, Rev J M, Surbeck, J, Schwartz, C H, Sykes, Rev J H.
Truxal, Rev A E.
Vogt, Rev J.
Wagner, Rev J S, Wilcoxon, A, Wingerd, A B, Wolbach, Rev J, Wolff, Rev Dr G.
Yearick, Rev Z A.

THE MARKETS.

Philadelphia, Sept. 13, 1880.

[The prices here given are wholesale.]

Flour.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.75; Pennsylvan a family, $5@5.25, chiefly $5@5.15, with $5.37 bid for one or two fancy brands not at present available; Ohio and Indiana do., $5@5.50; fancy do., $5.75; St. Louis and Illinois do., $5.50@6.12; winter patent, $6.50@7.50; Minnesota clear baker's extras, $5.25@5.87, chiefly $5.50@5.75; do. straights, $6@6.50; do. patents $7@8.25, the latter asked for favorite brands. Rye Flour was scarce and wanted at $5 for good Pennsylvania.

Wheat.—A cargo of 40,000 bushels No. 2 red for shipment within 20 days was taken on Friday at $1.07, f. o. b., but there were sellers on this basis to-day without resulting business. Sales reported comprised 400 bushels rejected, on dock, at $1; 1,100 bushels Delaware red prime afloat at $1.0?, with $1.06 bid and $1.06¼ asked for No. 2 red spot in car lots in elevator; 40,000 bushels No. 2 red November, late yesterday, at $1.08½; 5,000 bushels do. do. to day at $1.08⅜, and 10,000 bushels do., December, at $1.09¼, closing at open Board with $1.06 bid and $1.06¼ asked for September; $1.06⅞ bid and $1.07 asked for October (offered later at $1.06⅞, with $1.06⅞ best bid); $1.08¼ bid and $1.08⅜ asked for November, and $1.09½ bid and $1.09⅜ asked for December. Shipments, none. Stock in elevators, 1,080,686 bushels.

Corn.—Sales reported comprised 3,000 bushels mixed, on track and in grain depot, at 53@53½c., with yellow quoted at 54c., and 10,000 bushels sail mixed, November, at 53c., and 5,000 bushels do. do. at 53½c., closing at the noon call with 51½c. bid and 51⅝c. asked for September; 52c. bid and 52½c. asked for October; 52⅝c. bid and 53c. asked for November, and 51c. bid and 52c. asked for December. Shipments, none. Stock in elevators, 338,344 bushels.

Oats were quiet and steady on the spot, and ¼@½c. better to arrive under stronger reports from the West, with sales of 8,000 bushels in lots, including mixed and rejected white at 37@38c.; No. 3 white at 38½@39c.; No. 2 do., 40@40½c., some held at 41c., closing at open Board with 40c. bid and 40½c. asked for No. 2 white September; 40½c. bid and 41½c. asked for do. October, and 40⅝c. bid and 41½c. asked for do. November.

Rye was nominal in the absence of supplies, but salable if here at 90c. for prime.

Groceries.—Coffee was dull and heavy, with sales of 250 bags low and good Rio at 13@16½c.; 50 bags Caracas at 14@15½c., and 50 bags ordinary Maracaibo at 15@15½c. Raw Sugars were dull and weak at 7⅞@7¾c. for fair to good refining muscovados. Refined Sugars were dull at a further decline of ⅛c., closing at 10½c. for cut loaf and crushed; 10⅜c. for powdered; 10½c. for granulated; 10c. for mould A., and 9⅜c. for standard A.

Provisions.—We quote Mess Pork at $16@16.25; shoulders, in salt, 6½c.; do. smoked, 6¾@7c.; do. pickled, 6¾c.; pickled bellies at 9½@9¾c., as to average; loose butchers' Lard, 8c.; prime steam do., $8.25; city kettle refined do. at 8⅜c @8⅝c. Beef Hams at $18@19; smoked Beef, 15@16c.; smoked Hams, 12@13c.; sweet pickled Hams, 9¾@10½c., as to average; extra India Mess Beef, $18, f. o. b., city family do. $12; packet do., $11.50, f. o. b. Tallow, 6¼@6 5-16c. for city.

Butter.—We quote creamery fancy, 31@32c; do. good to choice, 27@30c.; imitation creamery, 24@28c., as to quality; Bradford and York State tubs, extras, 29c.; selections, 30c; do. firkins, 27@28c.; Western dairy, extras, 25@26c.; do. good to choice, 20@24c.; factory packed extras, 20@22c.; good to [illegible] @14c.; scrapings and grease, 3@10c. Rolls, fancy, 23@24c.; good to prime, 18@21c.; fair, 15@16c. Prints—Fancy, 34@36c.; do. firsts, 30@32c.; do. seconds, 25@28c.

Cheese.—We quote New York factory, full cream, choice, at 13½@14c.; do. fair to good, 12@13c.; do. half skims, 11@11½c.; Ohio, flat, fine, 13c.; do, fair to good, 12@12½c.; do., half skims, 11@11½c., soft skims, 9@10c.; hard do., 5@6c.

Eggs.—We heard of a few wholesale transactions in fresh Western as low as 21c., but most holders claimed to be getting 22c. for best marks, and Pennsylvania, New Jersey, Delaware and other near-by stock was taken to the extent of receipts at 23c.

Live Chickens were quieter at 10@11c., as to quality.

Hay and Straw were scarce on the spot and in good demand at full prices. Straw ruled firm. We quote prime North Pennsylvania Timothy Hay at $23@24, prime York State and Western do. at $21, some lots held higher, and rye Straw at $18@19 ₱ ton.

Seeds.—Clover continued dull and nominal at 8@8½c., as to quality. Timothy was firmer in sympathy with the West, with 100 bags prime at $2.75, after which sellers asked $3.80. Flax was scarce and firmer at $1.28@1.30.

Feed was still scarce on the spot, and 2 cars prime winter wheat Bran sold at $17, but there was more pressure to sell to arrive at $16.50, and the market closed dull and weak.

Ladies, be very cautious how you tamper with samples of the many *vile counterfeits* offered you, which may prove very damaging to the fabric and hands; and instead of these *similar appearing* packages, be sure to get the only *harmless* article for laundry and kitchen use, the original James Pyle's Pearline. Sold by all Grocers.

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A large majority of our importations and special orders are now open, to which we invite a critical examination and comparison of the choicest goods ever imported for street wear, house costumes or evening entertainments, commencing with

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After long experience we have selected the most reliable makes, those that have been tested after fair usage, as to cracking or wearing shiny, and offer

GROS-GRAINS IN HEAVY OR LIGHT CORD
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Measuring 22 inches wide, and are believed to be the very best article ever offered in this market for the money.

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Of superior finish and brilliant color, in various makes, at $1 25, $1 50, $1 75 and $2.
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Measuring 24 inches wide, at prices ranging from $1 50 to $6 50.

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Are popular with some wearers, and growing more in favor every year; those who prefer them will find all qualities from $1 up.

WIDE BLACK SILKS.
Measuring 30 and 60 inches, adapted to making Dolmans and Circulars, specially selected, either in Heavy Gros-grains, Satin de Lyon or Siciliennes, we offer in several qualities.

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In Satin, Gros-grain and Surah Grounds, unique and bold designs, commencing at $1 per yard, and advancing to an entirely new and very rich quality in 60-inch at $13 per yard.

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Now popular for overdresses and garniture, all soft to the touch and drape gracefully —prices from $1 up.

BLACK SATINS
Of unusual brightness, in soft or hard finish, from 18 to 27 inches wide, a large purchase enables us to offer an exceptionally good article at 75 cents. We would recommend our *All-Silk* Satins, being of superb quality.

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We exhibit in these many designs confined to our counters exclusively. Any attempt to describe the styles or colorings would be futile. Personal inspection only can gratify the taste of all. The prices are as varying as the colors, commencing at $1 00 per yard.

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In blacks and colors, medium to sublime qualities; most have been made to our special order; many contain but one pattern, and cannot be duplicated; the designs comprise neat for trimming, or the bold, rich figures for dresses. In colors we would call especial attention to those with iridescent effects.

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The Grand Depot is prepared to show an extensive line of these goods, in all the autumn shades, which for quality or quantity we believe unsurpassed in this city. The prices were never so low. Witness an all-boiled high lustre silk for 75 cents, and an exceedingly handsome walking or street silk for

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Such as we sold a year ago for $1 25.

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In handsome assortment of shades and styles, plain Surah, Gros-grains and satin grounds, with satins or silks to match and combine, price $1 00 and upward.

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Having always made these a leading feature, we are now more fully prepared than previously to display a stock of over 500 pieces, carefully selected from the most desirable makes, comprising every grade and width known. Our assortment of shades will be found to contain all the new colors to match the latest Paris novelties. The prices range in

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At this counter will be displayed all the necessary goods for manufacture, such as Satins, Surah and Plain Silks, Twills, Brocades, Velvets, Plushes, &c.
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